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THE LITURGY

OF THE

EVANGELICAL LUTHERAN CHURCH,

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BY ORDER OF

THE GENERAL SYNOD.

"Evangelical Lutheran church in the United States of America. Liturgy and ritual.

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AUTHORITY.

At the Twenty-Ninth Convention of the General Synod of the Evangelical Lutheran Church in the United States, in session at Wooster, Ohio, June, 1879, the Chairman of the Liturgical Committee reported "a provisional form of a 'Book of Prayer.'"

The following was adopted:

Resolution.

"*Resolved*, That the Liturgy be recommitted, and that an additional committee of seven be appointed, who may have six months to offer suggestions and additions, and that on the agreement of two-thirds of the joint committee, they be authorized to publish the work for the use of the Church."

The Committee having conformed to the above direction, the Book is offered to the Church. As far as it

agrees with His truth, may it please Almighty God to give it his blessing, and make it instrumental in glorifying His name.

IRVING MAGEE,
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March, 1881.

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Table of Scripture Lessons for the Sundays and Festivals of the Church-Year.

Sundays and Festivals.	From the New Testament.		From the Old Testament.	
	From Gospels.	*From Epistles.*	*Historical Books.*	*Poetical Books.*
Sundays in Advent.				
1 ———	Luke i, 1-25.	Col. i, 16-23.	Gen. iii, 1-15.	Ps. xl.
2 ———	——— i, 26-35.	Rom. i, 16-25.	Jer. xxxi, 31-36.	Prov. viii, 22-31.
3 ———	——— i, 39-56.	——— ii, 1-12.	Isa. lv, 3-13.	Isa. xl, 1-9.
4 ———	——— i, 67-80.	Heb. xii, 15-25.	Ps. c.	Ps. xxiv.
Christmas Day,	John i, 1-14.	——— i, 1-12.	Isa. ix, 2-7.	Micah v, 2-4.
2 ———	——— i, 15-18.	1 John iv, 7-16.	——— xi, 1-5.	Ps. cxlviii.
S. aft. Christmas,	Luke ii, 22-32.	Heb. iii, 1-6.	——— xii, 1-6.	——— ii.
New Year's Eve,	Mat. xvi, 1-12.	1 Peter i, 22-25.	Ps. xc.	——— cxxxix.
New Year's Day.	Luke iv, 16-21.	——— ii, 1-10.	——— cxi.	Isa. xl, 26-31.
S. aft. New Year,	Mat. iii, 1-12.	Rom. vii, 7-25.	Gen. xi, 1-9.	1 Sam. ii, 1-10.
Epiphany,	——— iii, 13-17.	——— iii, 23-31.	—xii,1-4—xiii,5-11	Isa. ii, 1-5.
Sundays after Epiphany.				
1 ———	John i, 35-51.	Ephes. ii, 11-22.	——— xiv, 8-20.	Deu. xviii, 15-19.
2 ———	——— iii, 22-36.	Rom. iv, 16-25.	——— xv, 1-17.	Isa. lxi, 1-6.
3 ———	Mat. iv, 12-17.	——— v, 1-5.	——— xviii, 20-33.	Amos iii, 1-8.
4 ———	John iv, 4-24.	——— viii, 1-11.	——— xxii, 1-9.	Micah vi, 1-8.
5 ———	——— iv, 25-42.	1 Cor. ii, 1-10.	——— xxiv, 34-51.	——— vii, 14-20.
6 ———	Mat. xi, 25-30.	James iii, 13-18.	——— xxviii, 10-22.	Haggai ii, 1-9.
Septuagesima,	——— xvi, 13-20.	2 Cor. viii, 1-9.	——— xli, 28-43.	Mal. ii, 4-10.
Sexagesima,	——— xvii, 1-9.	Rom. xiv, 13-19.	——— xlix, 1-33.	Amos viii, 1-14.
Quinquagesima,	John viii, 12-20.	——— x, 8-18.	——— l, 15-22.	Hab. ii, 1-14.
Sundays in Lent.				
1 *Invocavit,*	——— viii, 23-40.	Heb. xii, 1-6.	Exod. i, 3-22.	Isa. l, 4-10.
2 *Reminiscere,*	——— ix, 1-22.	Rom. viii, 28-39.	——— ii, 1-10.	Ps. li.
3 *Oculi*	——— x, 23-38.	2 Cor. iv, 7-14.	——— ii. 11-15.	——— xxii.
4 *Laetare,*	——— xi, 1-27.	——— v, 14-21.	——— iii, 1-14.	Isa. lxiv, 1-12.
5 *Judica,*	——— xi, 28-57.	1 Peter i, 13-21.	——— v, 1-21.	Job xxxiii 13-30.
6 *Palmarum,*	——— xii, 1-19.	Heb. x, 19-27.	——— v, 22—vi, 9.	Zech. ix, 8-12.
Thurs. b. Easter,	Luke xxii, 7-23.	1 Cor. x, 16-22.	Ps. xxiii.	Ps. xxv.
Good Friday,	Mat. xxvii, 33-54.	Rev. v, 1-14.	Exod. xii, 1-14.	Isa. lii, 13—liii, 12.
Easter Sunday,	Mat. xxviii, 1-10.	1 Cor. xv, 12-28.	Job xix, 22-27.	——— xxv, 1-8.
——— *Monday,*	John xx, 11-18.	——— xv, 35-49.	Ps. cxviii, 14-29.	Eze. xxxviii, 1-14
Sundays after Easter.				
1 *Quasimod.,*	Luke xxiv, 36-47.	——— xv, 50-58.	Exod. xv, 1-21.	Isa. iv, 2-6.
2 *Misericord.,*	John xxi, 1-19.	1 John i, 1-7.	——— xv, 22-26.	Eze. xxxiv. 11-16
3 *Jubilate,*	——— xvii, 1-8.	——— ii, 12-17.	——— xvi, 1-15.	Hosea ii, 18-23.
4 *Cantate,*	——— xvii, 9-19.	——— iii, 1-11.	——— xvii, 1-16.	Isa. xlix, 8-15.
5 *Rogate,*	——— xvii, 20-26.	——— v, 12-21.	Ps. cxvi.	Ps. lxxxvi.
Ascension,	Luke xxiv, 44-53.	Eph. iv, 7-16.	Gen. v, 21-24.	——— cx.
S. aft. Ascension,	John xiv, 1-14.	Acts i, 12-26.	Exod. xix, 3-8.	Isa. xxxii. 14-20.
Whit-Sunday,	——— xiv, 15-21.	——— ii, 14-21.	Joel ii, 21—iii, 1.	Joel ii, 28-32.
Whit-Monday,	——— xv, 1-8.	Rom. x, 11-17.	Ps. cxxii.	Eze. xxxvi 25-28
Trinity Sunday,	Mat. xxviii, 18-20	Eph. i, 3-14.	Num. vi, 22-27.	Isa. vi, 1-8.
Sundays after Trinity.				
1 ———	——— v, 1-12.	Acts ii, 42-47.	Exod. xxxiv, 1-10.	Ps. lxii.
2 ———	——— v, 13-19.	——— iii, 1-10.	Num. xxi, 4-9.	Job xxxvi. 26—xxxvii, 13.
3 ———	——— v, 27-42.	——— iii, 11-26.	——— xxiii, 7. 12.	Eze. xviii, 20-24.
4 ———	——— v, 43-48.	——— iv, 1-22.	Josh. xxiv, 14-28.	Ps. ciii.
5 ———	——— vi, 1-15.	——— iv, 23-31.	Jud. ii, 1-12	Lam. iii, 22-40.
6 ———	——— vi, 16-23.	——— iv, 32—v, 11.	Ruth i, 1-17.	Ps. xci.
7 ———	——— vii, 1-14.	——— v, 12-42.	1 Sam. iii, 1-18.	Eccles iii, 1-17.
8 ———	——— vii, 24-29.	——— vi, 1-7.	——— x, 17-27.	Ps. cxix, 105-112.
9 ———	John v, 19-29.	——— vii, 51-60.	——— xv, 16-23.	——— liii.
10 ———	——— v, 30-36.	——— viii, 9-25.	——— xxiv, 2-22.	Jer. viii, 4-9.

Table of Scripture Lessons for the Sundays and Festivals of the Church-Year—*continued.*

Sundays and Festivals.	From the New Testament.		From the Old Testament.	
	From Gospels.	*From Epistles.*	*Historical Books.*	*Poetical Books.*
Sundays after Trinity.				
11 ———	John v, 37–47.	Acts viii, 26–39.	2 Sam. vii, 1–16.	Eze. xiii, 9–16.
12 ———	——— vi, 30–51.	——— ix, 1–22.	——— vii, 17–29.	Prov. ix, 1–18.
13 ———	Mar. iv, 26–34.	——— x, 21—xi, 18.	——— xii, 1–10.	Job xxxviii, 1–11
14 ———	Luke xii, 32–38.	——— xiv, 1–20.	——— xiii, 1–7.	Prov. iii, 1–16.
15 ———	——— xiii, 1–9.	——— xvi, 13–40.	1 Kings iii, 5–15.	Deut. vi, 4–13.
16 ———	Mat. xiii, 44–52.	——— xvii, 15–34.	2 Chr. vii, 12–22.	Jer. xvii, 5–10.
17 ———	Luke xv, 11–32.	——— xviii, 1–11.	——— xiii, 3–18.	Lev. xix, 9–18.
18 ———	Mark x, 1–12.	——— xix, 1–11.	1 Kings xviii, 21–40	Deut. xxi, 18–21.
19 ———	Mat. xv, 1–11.	——— xx, 17–38.	——— xix, 4–18.	——— xxiv, 17–22.
20 ———	——— xx, 16–26.	——— xxiv, 10–27.	2 Kings v, 1–14.	Prov. vi, 6–11.
21 ———	——— xxi, 33–44.	——— xxvi, 1–29.	Jonah iii, 1—iv, 11.	——— xxiii, 19–35.
22 ———	John xv, 18–25.	——— xxviii, 1–31.	2 Chr. xxxii, 1–21.	——— xxiv, 13–22.
23 ———	Mark xii, 18–27.	Rev. ii, 1–11.	——— xxxiv, 14–28.	Ec. xi, 9—xii, 14.
24 ———	——— xiii, 1–13.	——— iii, 1–22.	——— xxxvi, 11–21.	Prov. xxx, 1–14.
25 ———	Luke xvii, 20–37.	——— vii, 9–17.	Dan. ii, 31–48.	Mal. iii, 13—iv, 6.
26 ———	Mat. xxv, 14–30.	——— xx, 11–15.	Ezra iii, 10–13.	Deu. xxxii, 21–43
27 ———	Luke xiii, 23–30.	——— xxii, 6–21.	Mal. iii, 1–5.	Ps. xcii.
Harvest Festival,	——— xii, 13–21.	1 Tim. vi, 6–10.	Deut. xxvi, 1–11.	——— lxv.
Reformation,	John ii, 13–17.	Gal. ii, 16–21.	2 Chr. xxxiv, 29–33.	——— xlvi.
Thanksgiving,	Ps. cxlvi.	Ps. cxlv.	Ps. xcv, 1–8.	——— lxxviii.
Humiliation,	——— cxliii.	——— cxxx.	——— lxxxv.	Isa. i, 16–18.

ORDER OF PUBLIC WORSHIP.

ORDER OF MORNING SERVICE.

¶ *The Minister shall begin the Service by reading one or more of the following sentences.*

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Lord is in His Holy Temple; let all the earth keep silence before Him.

From the rising of the sun, even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the Lord of Hosts.

O Lord, open Thou my lips, and my mouth shall show forth Thy praise. For Thou desirest not sacrifice, else would I give it; Thou delightest not in burnt offerings. The sacrifices of God are

a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer.

¶ *The Congregation arise and remain standing until the end of the Creed.*

¶ *Then shall be said or sung the*

Gloria Patri.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall the Minister say*

The Confession of Sin.

DEARLY Beloved: The Holy Scriptures declare, that when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive. The sacrifices of God are a broken and a contrite heart. To the Lord belong mercies and forgiveness, though we have rebelled against Him. Let us therefore confess our sins unto our Father, with sincere, humble, and obedient hearts, that we may obtain remission of the same by His infinite goodness and mercy.

¶ *Let us pray.*

ALMIGHTY and most merciful Father, unto whom all hearts are open, and all desires are known, all whose commandments are just, necessary, and good; we confess unto Thee, that we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But enter not, we beseech Thee, into judgment with us; for in Thy sight shall no man living be justified. As Thou desirest not the death of a sinner, but that he may turn from his wickedness and live—have mercy, O Lord, upon us, miserable offenders. Spare Thou those, O God, who confess their faults. Restore Thou those who are truly penitent, according to Thy gracious promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy holy name, through Thy blessed Son, our Mediator and Redeemer.

¶ *Then shall be said or sung the*

Kyrie.

O God, the Father in Heaven, have mercy upon us!

O God, the Son, Redeemer of the world, have mercy upon us!

O God, the Holy Ghost, have mercy upon us, and grant us Thy peace! Amen.

¶ *Then may the Minister say this prayer, or it may be omitted.*

ALMIGHTY God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee; have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then shall the Apostles' Creed be said by the Minister and the Congregation.*

Apostles' Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into the place of departed spirits; The third day He rose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father

Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church; The communion of saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

¶ *Then shall be sung the* Te Deum Laudamus, *or the* Gloria in Excelsis, *as here followeth.*

Gloria in Excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then shall follow the*

Reading of the Scriptures.
Hymn.
Prayer.
Hymn.
Collection.
Sermon.

¶ *Then shall the Minister offer a brief prayer, which may close with the Lord's Prayer, in which the people may join; and it is fitting that they should do so whenever it occurs in public worship.*

The Lord's Prayer.

OUR Father, who art in Heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall follow a* Hymn, *and the*

Benediction.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all. Amen.

Or,

The Lord bless thee and keep thee;

The Lord make His face to shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace. Amen.

¶ *After the benediction, the Congregation, still standing, should offer silent prayer.*

ORDER OF EVENING SERVICE.

¶ *The Service shall begin with one of the following* Introits. *The* Introit *may be said responsively by the Minister and Congregation.*

The Introit.

1. Deus Misereatur. Ps. lxvii.

GOD be merciful unto us, and bless us: And cause His face to shine upon us.

That Thy way may be known upon earth; Thy saving health among all nations.

Let the people praise Thee, O God: Let all the people praise Thee.

Then shall the earth yield her increase. And God, even our own God, shall bless us.

God shall bless us: And all the ends of the earth shall fear Him.

2. Jubilate Deo. Ps. c.

MAKE a joyful noise unto the Lord, all ye lands: Serve the Lord with Gladness, come before His presence with singing.

Know ye that the Lord He is God; It is He that hath made us, and not we ourselves. We are His people, and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise. Be thankful unto Him, and bless His Name.

For the Lord is good; His mercy is everlasting: And His truth endureth to all generations.

3. Venite Exultemus Domino. Ps. xcv.

O COME, let us sing unto the Lord: Let us make a joyful noise to the Rock of our salvation.

Let us come before His presence with thanksgiving: And make a joyful noise unto Him with psalms.

For the Lord is a great God: And a great King above all gods.

In His hand are the deep places of the earth: The strength of the hills is His also.

The sea is His, and He made it: And his hands formed the dry land.

O come, let us worship and bow down: Let us kneel before the Lord our Maker.

For He is our God: And we are the people of His pasture, and the sheep of His hand.

4. Lætatus Sum. Ps. cxxii.

I WAS glad when they said unto me, Let us go into the house of the Lord; our feet shall stand within thy gates, O Jerusalem.

Pray for the peace of Jerusalem: They shall prosper that love thee.

Peace be within thy walls: And prosperity within thy palaces.

5. Lavabo Inter Innocentes. Ps. xxvi.

I WILL wash mine hands in innocency: So will I compass thine Altar, O Lord.

That I may publish with the voice of thanksgiving: And tell of all Thy wondrous works.

Lord, I have loved the habitation of Thy house: And the place where Thine house dwelleth.

¶ *Then shall be said or sung the Gloria Patri, the Congregation standing.*

Gloria Patri.

GLORY be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then may the Minister say the* Confession of Sins *as here followeth. The Congregation standing until the end of the Kyrie; or the Minister may omit all until the end of the Kyrie, at his discretion.*

The Confession of Sins.

DEARLY Beloved: If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Let us therefore confess our sins unto God our heavenly Father, and humbly beseech Him, in the name of our Lord Jesus Christ, to grant us forgiveness.

¶ *Let us pray.*

ALMIGHTY and most merciful Father; we poor sinners acknowledge and confess our manifold sins and wickedness, which we, from time to time, have committed, by thought, word, and deed, against Thy Divine Majesty. We have provoked Thy wrath and indignation against us, and deserve at Thy hands the punishment due to the guilty. But we do earnestly repent, and are heartily sorry for these our misdoings; and we beseech Thee, of Thy great goodness, to have mercy upon us. Pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; for the sake of Thy dear Son, Jesus Christ, our Lord.

¶ *Then shall the Congregation sing or say the*

Kyrie.

LORD, have mercy upon us!
Christ have mercy upon us!
Lord, have mercy upon us! Amen.

Or this:

O GOD the Father in heaven; have mercy upon us!
O God the Son, Redeemer of the world, have mercy upon us!
O God the Holy Ghost; have mercy upon us, and grant us Thy peace! Amen.

¶ *Then may the Minister say this prayer, or it may be omitted.*

ALMIGHTY God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. Amen.

¶ *The Minister here readeth a lesson from the Old Testament, after which one of the following Canticles shall be sung; or, if but one lesson is used, this may be omitted.*

Levabi Oculos Meos. Ps. cxxi.

I WILL lift up mine eyes *unto the hills*, from *whence cometh my help.*

My help cometh *from the Lord* which *made heaven and earth.*

He will not suffer thy *foot to be moved;* He that *keepeth thee will not slumber.*

Behold, he that *keepeth Israel,* shall *neither slumber nor sleep.*

The Lord *is thy keeper;* The Lord is thy shade upon *thy right hand.*

The sun shall not *smite thee by day,* nor the *moon by night.*

The Lord shall preserve thee *from all evil;* He *shall preserve thy soul.*

The Lord shall preserve thy going out, and thy *coming in,* from this time forth, and *even for evermore.*

Glory be to the Father, and *to the Son,* and *to the Holy Ghost;*

As it was in the beginning, is now, and *ever shall be,* world *without end.* Amen.

Or this:

Bonum est Confiteri. Ps. xcii.

IT is a good thing to give thanks *unto the Lord,* and to sing praises unto Thy name, *O Most Highest.*

To tell of thy loving kindness early *in the morning,* and of Thy Truth *in the night season.*

Upon an instrument of ten strings, and *upon the lute,* upon a loud instrument, *and upon the harp.*

For thou, Lord, hast made me glad *through Thy works*, and I will rejoice in giving praise for the *operations of Thy hands.*

Glory be to the Father, and *to the Son*, and *to the Holy Ghost;*

As it was in the beginning, is now, and *ever shall be*, world *without end.* Amen.

¶ *The Minister then readeth a lesson from the New Testament. Then shall be sung a Hymn or suitable Anthem, or this Song following:*

The Magnificat. Luke i.

MY soul doth *magnify the Lord:* and my spirit hath *rejoiced in God my Saviour.*

For He *hath regarded:* the *low estate of his handmaiden.*

For behold, *from henceforth;* all *generations shall call me blessed.*

For He that is mighty hath done to *me great things:* and *holy is His Name.*

And His mercy is on *them that fear Him:* from *generation to generation.*

He hath showed strength *with His arm;* He hath scattered the proud in the *imagination of their hearts.*

He hath put down the mighty *from their seats:* and exalted *them of low degree.*

He hath filled the hungry *with good things:* and the rich He *hath sent empty away.*

He hath helpen His servant Israel, in remem-

brance *of His mercy:* as He spake to our fathers, to Abraham, and *to his seed, forever.*

Glory be to the Father, and *to the Son,* and *to the Holy Ghost;*

As it was in the beginning, is now, and *ever shall be,* world *without end.* Amen.

¶ *Then followeth*

Prayer.
Hymn.
Collection.
Sermon.
Prayer (Lord's Prayer).
Hymn.
Doxology.
Benediction.

¶ *After the Benediction, the Congregation, still standing, should offer silent prayer.*

GENERAL PRAYER AND LITANY.

General Prayer.

¶ *To be used as occasion may require.*

ALMIGHTY and most merciful God, we lift our hearts unto Thee, from whom alone cometh our help. We adore Thee as the Author of the Universe, of whom, and to whom, are all

things. Thou art worthy of all honor, gratitude, and praise. Thy mercy is from everlasting to everlasting upon them that fear Thee; and Thy righteousness unto children's children.

We, thine unworthy servants, do give Thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ; for the means of grace and the hope of glory. And we beseech Thee to give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise not only with our lips, but in our lives. Grant that we may devote ourselves to thy service, and walk before Thee in holiness and righteousness all our days. Enable us always to cherish and exercise those pious and virtuous affections, which are according to thy will; to the end that we may enjoy the testimony of a good conscience, and the assurance of Thy favor; that we may be sustained and comforted under the troubles of this life, and finally be received into life everlasting, through Thine infinite mercy in Jesus Christ our Lord.

O God, the creator and preserver of all mankind, we humbly beseech Thee for all sorts and

conditions of men; that Thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. We pray that the Church of Jesus Christ throughout the world may be so guided and governed by Thy good Spirit, that all who profess themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

We commend to thy fatherly goodness all those who are afflicted or distressed in mind, body, or estate; that it may please Thee to comfort and relieve them according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions.

We implore thy heavenly blessing upon the land in which we live. Give success, we pray Thee, to the virtuous labors of its inhabitants, and graciously provide for all their wants.

Most heartily we beseech Thee, with thy favor to behold and bless thy servant, *The President of the United States*, the Governor of this State, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to

attain everlasting joy and felicity, through Jesus Christ our Lord.

O Thou from whom cometh every good and perfect gift; send down upon all ministers of the Gospel, and upon all congregations committed to their charge, the needful spirit of thy grace; and that they may truly please Thee, pour upon them the continual dew of thy blessing. Give efficacy to the means which thou hast furnished to enlighten and save the world, that the number of Thy saints may be multiplied, and that we may become a wise and holy people, whom Thou wilt delight to keep and to bless.

[*Here other prayers and collects may be offered.*]

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that our hearts may be led to obey thy commandments, and also that we, being defended by Thee, from the fear of our enemies, may pass the remainder of our time in rest and quietness.

Lighten our darkness, we beseech Thee, and by thy great mercy defend us from all perils and dangers, for the love of thy only Son, our Saviour.

Hear us, most merciful God, we entreat Thee, in these our humble supplications. Fulfil our

desires and petitions as may be most expedient for us; and grant likewise unto us whatsoever other things are requisite and necessary for our bodies or our souls; and this we beg through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

A Collect for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy good will, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

A Collect for Support.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; mercifully assist our prayers which we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us may, by thy good providence, be brought to nought; that we, thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

A Collect for the Evening.

O LORD, our heavenly Father, by whose Almighty power we have been preserved this day; by thy great mercy defend us from all perils and dangers of this night, for the love of thine only Son, our Saviour Jesus Christ. *Amen.*

Collects to be used at the End of Divine Service.

O GOD, Holy Ghost, Sanctifier of the faithful, visit, we pray Thee, this congregation with thy love and favor; enlighten their minds more and more with the light of the everlasting Gospel; graft into their hearts a sincere love of thy truth;

increase in them true religion; nourish them with all goodness; and of thy great mercy, keep them in the same, O blessed Spirit; Whom with the Father and the Son together, we worship and glorify as one God, world without end. Our Father, etc.

ASSIST us mercifully, O Lord, in these our supplications and prayers; and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Our Father, etc.

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living; to the honor and praise of thy name, through Jesus Christ our Lord. Our Father, etc.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to

give us, for the worthiness of thy Son Jesus Christ our Lord. Our Father, etc.

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's name; we beseech Thee mercifully to incline thine ears to us who have now made our prayers and supplications unto Thee; and grant, that those things which we have faithfully asked according to thy will, may effectually be obtained; to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord.

OUR Father who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on Earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the Kingdom, and the Power, and the Glory, forever. Amen.

The Litany, or General Supplication.

¶ *To be used on days of humiliation and prayer, before communion, and at such other times as occasion may be.*

LORD, have mercy upon us:
Christ, have mercy upon us:
Lord, have mercy upon us:

O Christ, hear us!

O God, the Father in heaven,

Have mercy upon us!

O God, the Son, Redeemer of the world,

Have mercy upon us!

O God, the Holy Ghost, proceeding from the Father and the Son,

Have mercy upon us!

O Holy, blessed, and glorious Trinity, three Persons, and one God,

Be gracious unto us!

Remember not, Lord, our offences!

Help us, good Lord!

Be gracious unto us.

Spare us, good Lord, spare thy people whom Thou hast redeemed with thy most precious blood.

And be not angry with us forever.

SPARE US, GOOD LORD.

From all evil and mischief; from the power of sin and the snares of the devil; from thy wrath and from everlasting damnation; from all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, malice, and all uncharitableness; from all inordinate and sinful affections; from all the deceits of the world, the flesh, and the devil,

GOOD LORD, DELIVER US.

From lightning, tempest, and earthquake; from plague, pestilence, and famine; from all disasters by land and water; from battle and murder, and from sudden death; from all tumult and riot; from sedition and rebellion; from all false doctrine, heresy, and schism; from hardness of heart and contempt of Thy word and authority,

GOOD LORD, DELIVER US.

By the mystery of Thy holy Incarnation;

By Thy holy Nativity and Circumcision;

By Thy Baptism, Fasting, and Temptation;

By Thine agony and bloody sweat;

By Thy Cross and Passion;

By Thy precious Death and Burial;

By Thy glorious Resurrection and Ascension, and by the coming of the Holy Ghost,

GOOD LORD, DELIVER US.

In all time of our tribulation; in all time of our prosperity; in all time of temptation and heaviness; in the hour of death, and in the day of judgment,

GOOD LORD, DELIVER US.

We sinners do beseech Thee to hear us, O Lord God, that it may please Thee to rule and govern thy holy church universal in the right way;

That it may please Thee to bless and preserve all Christian Rulers and Magistrates; giving them grace to execute justice, and to maintain truth;

and to give to all nations unity, peace, and concord;

That it may please Thee to illuminate all Ministers of the Gospel with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

And that it may please Thee to bless and keep all thy people,

WE BESEECH THEE TO HEAR US, GOOD LORD.

That it may please Thee to give us a heart to love and fear Thee, and diligently to live after thy commandments; to give all thy people increase of grace, to hear meekly thy word, to receive it with pure affection, and to bring forth the fruits of Thy Spirit; to bring into the way of truth all such as have erred and are deceived; to strengthen such as do stand, comfort and help the weak-hearted, to raise up them that fall; and finally, to beat down Satan under our feet,

WE BESEECH THEE TO HEAR US, GOOD LORD.

That it may please Thee to succor, help, and comfort all that are in danger, necessity, and tribulation; all that are in peril on land or sea; all sick persons, mothers and young children; to show thy pity unto all prisoners and captives; to defend and provide for the fatherless and the widow, and all that are desolate and oppressed; to

forgive our enemies, persecutors, and slanderers, and to turn their hearts; and to have mercy upon all men,

WE BESEECH THEE TO HEAR US, GOOD LORD.

And that it may please Thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them; to give us true repentance; to forgive us all our sins, negligences, and ignorance; and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word,

WE BESEECH THEE TO HEAR US, GOOD LORD.

Son of God,

WE BESEECH THEE TO HEAR US.

O Lamb of God, who takest away the sins of the world;

GRANT US THY PEACE.

O Lamb of God, who takest away the sins of the world;

HAVE MERCY UPON US.

O Christ, hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us. *Amen.*

¶ *Then may the Minister, and the People with him, say the Lord's Prayer.*

OUR Father, who art in Heaven; Hallowed be thy Name; Thy Kingdom come; Thy will be done on Earth, as it is in Heaven; Give us this

day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the Kingdom, and the Power, and the Glory, forever. Amen.

¶ *The Minister may, at his discretion, omit all that follows.*

O Lord, deal not with us according to our sins. Neither reward us according to our iniquities.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; mercifully assist our prayers which we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to naught; that we, thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in thy holy Church, through Jesus Christ our Lord. *Amen.*

[*O Lord, arise, help us, and deliver us, for thy name's sake.*

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us, for thine honor.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favorably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever, vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

O Lord, let thy mercy be showed upon us;

As we do put our trust in Thee. Amen.]

WE humbly beseech Thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy name, turn from us all those evils that we most justly have deserved; and grant that, in all our troubles, we may put our whole trust and confidence in thy mercy; and evermore serve Thee in holiness and purity of living, to thy honor and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we, thy unworthy servants, do give Thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before Thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

¶ *A General Supplication.*

ALMIGHTY God, who hast given us grace at this time, with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in thy name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; grant-

ing us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Litany.

Part Second.

ORDER FOR THE BAPTISM OF CHILDREN.

¶ *The child being brought before the altar by its parents or sponsors, the Minister shall address them, saying:*

DEARLY Beloved: In presenting *this child* for holy baptism, you not only signify thereby your faith in the Christian religion, of which baptism is an ordinance, but also your desire that *he* should enjoy the great benefits of this blessed sacrament, and of special prayer on *his* behalf by the church, that *he* may surely know and follow the will of God, may live and die a Christian, and may finally attain to everlasting life in heaven.

This holy baptism is not mere water; but it is that water which the ordinance of God enjoins, and which is connected with God's word; which saith: "Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

It signifies that the old Adam, with all sinful lusts and affections, should be destroyed by daily sorrow and repentance; and that a new man

should daily arise, that shall dwell in the presence of God in righteousness and purity for ever.

It will therefore be your duty, as *his* parents (or sponsors), to teach *him* early this blessed truth; to watch over *his* education in all things, that *he* be not led astray by false doctrines; to direct *his* youthful mind to the Holy Scriptures and *his* feet to the sanctuary; to restrain *him* from evil associates and habits; and, as much as in you lieth, to "bring *him* up in the nurture and admonition of the Lord."

Question.—Will you endeavor so to do, by the help of God? Then answer:

Answer.—I will.

Quest.—Do you renounce, and will you faithfully exhort this child to renounce, the devil and all his works and ways?

Ans.—Yes.

Quest.—Do you believe the articles of the Christian faith, as contained in the Apostles' Creed?

Ans.—I do.

Quest.—Is it your desire that *this child* shall be baptized into this faith?

Ans.—Yes.

¶ *Then, turning to the congregation, the Minister shall say:*

But, forasmuch as all men are born in sin, and our Saviour Jesus Christ saith none can enter the kingdom of God, except he be born anew of water

and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy He will grant to *this child* that which by nature *he* cannot have, that *he* may be baptized with water and the Holy Ghost, and be received into Christ's holy church, and become *a* living *member* of the same.

¶ *Let us pray.*

¶ *This prayer may be inserted after the baptism, and but a portion of it used, at the discretion of the Minister.*

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby this holy baptism, we beseech Thee, for Thine infinite mercies, that Thou wilt look upon *this child;* wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world that finally *he* may come to the land of everlasting life, there to reign with Thee, world without end, through Jesus Christ our Lord.

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live in *him*.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh.

Grant that whosoever is dedicated to Thee in this sacred ordinance may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end.

Almighty and ever-living God, whose dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples that they shall teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost, regard, we beseech Thee, the prayers of *this thy congregation* (or thy people), and grant that *this child* may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ *Then the Minister shall say:*

They brought young children to Christ that He should put His hands upon them and pray.

And His disciples rebuked those that brought them; but when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And He took them up in His arms, and put His hands upon them and blessed them.

¶ *Then the Minister, calling the name of the child distinctly, shall baptize it by applying water to its head three times, saying:*

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Let us pray.*

Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to receive *this child* for Thine own, and to incorporate *him* into thy holy church. And humbly we beseech Thee

to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the Death of thy Son, *he* may also be *partaker* of his Resurrection; so that finally, with the residue of thy holy church, *he* may be *an inheritor* of Thine everlasting kingdom, through Christ our Lord. Amen.

Depart in peace.

BAPTISM OF ADULTS.

¶ *The candidates standing before the altar, the Minister shall address the church as follows:*

DEARLY Beloved: Forasmuch as all men are conceived and born in sin, and our Saviour Jesus Christ saith, None can enter into the kingdom of God, except he be born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness He will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made living *members* of the same.

¶ *Let us pray.*

Almighty and everlasting God, the aid of all that need, the helper of all that flee to Thee for succor, the life of them that believe, and the resurrection of the dead; we call upon Thee for *these persons*, that *they*, coming to thy holy baptism, may receive remission of *their sins*, according to thy gracious word. Receive *them*, O Lord, as Thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; so give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Jesus Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh.

Grant that *they* being here dedicated to Thee in this sacred ordinance, may also be endued with

heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed his most precious blood; and gave commandment to his disciples that they should teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech Thee, the prayers of this thy congregation; and grant that the *persons* now to be baptized may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

¶ *Then the Minister shall speak to the persons to be baptized on this wise:*

Dearly beloved, who *are* come hither, desiring to receive holy baptism, you have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. And our Lord Jesus Christ has promised in his holy word, to grant all those things that we have prayed for; which promise He, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise, in the presence of this congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

¶ *Then shall the Minister demand of the persons to be baptized, as follows, the candidates responding audibly, in the language of the subjoined answers:*

Question.—Do you renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that you will not follow nor be led by them? Then answer:

Answer.—I do.

Quest.—Do you believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into the place of departed spirits; The third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead?

And do you believe in the Holy Ghost; The holy Christian Church; The communion of saints;

The forgiveness of sins; The resurrection of the body; And the life everlasting? Then answer:

Ans.—I do.

Quest.—Will you be baptized in this faith? Then answer:*

Ans.—I will.

Quest.—Will you then obediently keep God's holy will and commandments, and walk in the same all the days of your life? Then answer:

Ans.—I will.

¶ *The candidates then kneeling, the Minister shall baptize them by applying water on their heads three times, saying:*

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *He then lays his hand solemnly on the head of each, saying:*

Defend, O Lord, this thy servant with Thy heavenly grace, that *he* (*she*) may be thine forever, and daily increase in thy Holy Spirit more and more, until *he* come into Thine everlasting kingdom. Amen.

¶ *Or he may use other words of similar import.*

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* If some are to be confirmed, it may be done at this service by adding after the question, "Will you be baptized," etc., this question: Do you, who have heretofore been baptized, ratify and confirm the solemn promise and vow then made in your behalf, and for *yourselves*, now renew that solemn covenant? Answer, I do.

¶ *Let us pray.*

We yield Thee humble thanks, O Heavenly Father, that Thou hast vouchsafed to call us to the knowledge of thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons;* that, being born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue Thy *servants*, and attain thy promises; through the same Lord Jesus Christ Thy Son, who liveth and reigneth with Thee, in the unity of the same Holy Spirit, world without end. Amen.

¶ *The Minister then gives his right hand to each, saying:*

Upon these your voluntary professions and promises, I acknowledge and receive you as a member of this congregation, and give you, in its name, the right hand of Christian fellowship and love; authorizing you to join us in the celebration of the Lord's Supper, and to participate in all spiritual privileges, so long as your deportment shall correspond with the engagements which you now have made.

¶ *The Minister may then use such words as he shall deem wise and discreet to be addressed to the Congregation, admonishing them of their duty towards those who have been baptized, or he may say as follows:*

Forasmuch as these persons have promised in your presence to renounce the devil and all his

works, to believe in God and to serve him, you must remember that it is your part and duty to receive them as members of Christ, with kindly affection and brotherly love, and to walk with them in charity, knowing that whatsoever you do unto the least of Christ's brethren, even that ye do unto him. And so shall both they and you, together grow in grace and in the knowledge of our Lord Jesus Christ, and finally attain unto everlasting life.

¶ *Then speaking to the baptized persons he shall say:*

Beloved (or, and as for you), who have now by baptism put on Christ, it is your part and duty also to walk in accordance with your Christian calling, and as becometh the children of light; remembering always that baptism representeth unto us our profession; which is, to follow the example of our Saviour Jesus Christ, and to be made like unto Him; that as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Depart in peace.

ORDER FOR THE CONFIRMATION OF PERSONS BAPTIZED IN INFANCY.

¶ *The candidates being called before the altar, the Minister shall address the Congregation as follows:*

DEARLY Beloved: The rite of confirmation is not a sacrament, but an ordinance of the church; and is instituted to the end that persons baptized in childhood, and living to years of discretion and knowledge, may themselves, with their own mouth and consent, openly before the church, ratify and confirm their baptismal covenant; and may also promise that, by the grace of God, they will evermore endeavor faithfully to observe all those things which they, by their own confession, shall assent to.

We beseech you, therefore, with one accord, to unite in supplication to Almighty God, that He will accept and confirm the covenant into which these persons come now for themselves to enter; that He will grant unto them the remission of all their sins; and will vouchsafe all needful grace and strength faithfully to keep this covenant, and to walk before God in righteousness and holiness to the end of life.

¶ *Then, turning to the candidates, the Minister shall say:*

Dearly Beloved: Do you this day, in the presence of God and of this assembly, renew the solemn promise and vow made in your name, at your baptism; do you ratify and confirm the same; and do you acknowledge yourselves bound to believe and to do all those things which your parents then promised or undertook for you? Then answer:

¶ *And every candidate shall audibly answer:*

Answer.—I do.

Question.—Do you then renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that you will not follow or be led by them?

Ans.—I do.

Quest.—Do you believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only begotten Son, our Lord? that He was conceived by the Holy Ghost, born of the Virgin Mary? that He suffered under Pontius Pilate, was crucified, dead, and buried; that he descended into the place of departed spirits; that He rose again the third day; that He ascended into heaven, and sitteth on the right hand of God the Father Almighty, and from

thence shall come again, to judge the quick and the dead?

And do you believe in the Holy Ghost, the Holy Christian Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting?

Ans.—I do.

Quest.—Will you then obediently keep God's holy will and commandments, and walk in the same all the days of your life?

Ans.—I will endeavor so to do.

¶ *The candidates kneeling before the altar, the Minister shall lay his hands upon the head of every one, saying:*

Defend, O Lord, this thy child (or, this thy servant) with thy heavenly grace; that *he* may continue thine forever, and daily increase in the Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Let us pray.*

Almighty and everlasting God, who of thy great mercy hast spared *these*, thy servants, from infancy to years of discretion and knowledge; and hast disposed them by thy grace to believe in Thee, and to ratify and confirm this day, in the presence of thy people, the covenants entered into in their behalf at the time of their baptism;

strengthen Thou and confirm them, O Lord, with thy Holy Spirit, and daily increase in them thy manifold gifts of grace. Grant the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of Thy holy fear, now and forever. *Amen.*

Almighty and ever-living God, who makest us both to will and to do those things which are good and acceptable unto thy Divine Majesty; we make our humble supplications unto Thee for these thy servants, upon whom we have now laid our hands. Let thy fatherly hand, we beseech Thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may attain everlasting life, through our Lord Jesus Christ; who, with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

O, Almighty Lord, the everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and lives; guide us evermore in the way of thy commandments; and bring us finally to the joys of thy heavenly and everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ *The minister then gives his right hand to each, saying:*

Upon these, your voluntary professions and promises, I acknowledge and receive you as a member of this congregation, and give you in its name the right hand of Christian fellowship and love; authorizing you to join us in the celebration of the Lord's Supper, and to participate in all spiritual privileges, so long as your deportment shall correspond with the engagements which you now have made.

The grace of our Lord Jesus Christ be with you all, enabling you to receive the truth in the love of it, to do the will of God from the heart, and keeping you unto His kingdom and glory. Amen.

Or:

Now the God of peace, that brought again from the dead our Lord Jesus Christ that great Shepherd of the sheep, through the blood of the sacred covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Depart in peace.

ORDER FOR RECEIVING MEMBERS FROM OTHER CONGREGATIONS.

¶ *Persons to be received from other congregations, appearing at the altar, may be addressed as follows:*

DEARLY Beloved: You are here, not to declare for the first time your faith in the Gospel of our Lord Jesus Christ, but to assure this congregation of your desire to renew the vows assumed (at your confirmation), when you were received into the communion of a sister Church, and now publicly to transfer your membership to this congregation. I therefore ask you, in the presence of God and this assembly:

1. Is it your desire and purpose, in reliance upon God's gracious aid, to live a truly Christian life, according to the word of God, which enjoins upon us all to "adorn the doctrine of God and our Saviour in all things?"

Ans.—Yes.

2. Do you engage willingly to submit to the government and discipline of this Church and congregation, administered according to its established forms and order?

Ans.—Yes.

¶ *The right hand of fellowship as in preceding form.*

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you forever. Amen.

Depart in peace.

ORDER FOR CONFESSION AND ABSOLUTION, PREPARATORY TO THE CELEBRATION OF THE LORD'S SUPPER.

¶ *The exercises, which are usually held on the day preceding the Communion, commence with a fitting introductory service. A discourse is then delivered adapted to the occasion. After which the Minister addresses the following or similar words to the communicants:*

DEARLY Beloved: Seeing we purpose, on the coming Lord's day, to partake of the most holy Sacrament of the Body and Blood of Christ, to be received in remembrance of His Cross and Passion, whereby we obtain remission of our sins, and are made partakers of the kingdom of heaven; it is therefore our duty to render most humble and hearty thanks to Almighty God, our Heavenly Father, that He hath given his Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comforting a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily, my duty is to exhort you to consider the solemnity of that holy mystery, and so to search and examine your own consciences that you may come to this heavenly feast, in the marriage-garment required by God in holy

Scripture, and be received as worthy partakers of His holy table.

¶ *Then the congregation shall arise and the Minister shall say:*

I ask you, my friends, before Almighty God, and upon the evidence of your own consciences, whether you really feel, lament, and acknowledge that you are sinners; that, by omitting to do good, and actually doing evil, you have offended against your righteous Lawgiver and Judge, and exposed yourselves to the punishment due to the guilty? If this is the sincere and humble confession of your hearts, make it manifest with your lips, by saying "yes."

Ans.—Yes.

I ask you whether you firmly believe that Jesus Christ has come into the world to save sinners, and that all those who sincerely repent and believe in His name do receive the forgiveness of their sins, and eternal life? Are you truly desirous to be delivered from your transgressions? Have you an earnest solicitude to partake of God's mercy to the penitent and faithful? and are you persuaded that our heavenly Father is willing, for Christ's sake, to be gracious unto you, to cleanse you from all unrighteousness, and to render you meet for the inheritance of the

saints in heaven? If this is your sincere belief, confess it by saying "yes."

Ans.—Yes.

I ask you whether you are fully resolved to submit yourselves in future to the gracious direction of the divine Spirit, so that you may no more purposely offend, but be enabled to hate and avoid all manner of evil, to walk circumspectly before God, and to follow after holiness of heart and life?

If this is your true intention and purpose, announce it in the presence of God and of each other by saying "yes."

Ans.—Yes.

¶ *Let us kneel in prayer.*

¶ *Then, all kneeling, the Minister shall say, in behalf of all who purpose to come to the holy communion, the following prayer of confession:*

Holy, holy, holy art Thou, O Lord God Almighty, the merciful Ruler, the righteous Judge of all thine intelligent creatures in heaven and on earth! Thou dwellest in a light into which no man can approach, and canst not look with pleasure upon sin. We confess unto Thee, O most merciful Father, that we are justly chargeable with numerous transgressions and omissions of duty. We acknowledge with sorrow and repentance that we have been unmindful of thy goodness, and disobedient to thy laws; that

we have cherished evil dispositions, inordinate affections, and sinful passions; and that we have rendered ourselves deserving of the punishment due to the guilty. But we do earnestly repent and are heartily sorry for these our misdoings; we do beseech Thee to have mercy upon us; and so to strengthen us through the use of this holy Sacrament, that we may truly believe, and receive thy forgiveness. And especially prepare us now, we entreat Thee, for the worthy celebration of the blessed Supper of our Lord, that we may eat of that bread, and drink of that cup, according to thy will.

Our only hope is in thy tender mercy; and we praise Thee that Thou hast graciously revealed to us thy readiness to receive into favor all who cease to do evil and learn to do well. In the name of Jesus, whom Thou hast sent into the world to save us from our sins and miseries, we implore the forgiveness of all our offences; seriously renouncing whatever is contrary to Thy will, and humbly resolving to follow after holiness of heart and life. Vouchsafe to direct and assist us by Thy Spirit in carrying these our puposes into effect.

O thou Fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking, we beseech Thee to have compassion

upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, mercifully grant us, for the worthiness of Thy Son, Jesus Christ our Lord. Amen.

¶ *The Congregation standing, the Minister then says as follows, or words of similar import:*

Upon this humble confession which you have made to Him who looketh on the heart, and in conformity to the instructions which the Head of the Church hath given to his ministers, I declare to you all who have sincerely repented of your sins, and do truly believe in the Lord Jesus Christ, the divine promise of the entire forgiveness of all your sins; in the name of the Father, and of the Son, and of the Holy Ghost.

But while the word of God authorizes me thus to declare unto all that are truly penitent and believing; it is my duty to announce to all who are destitute of a living faith, or who are impenitent, hypocritical, or openly wicked, that so long as they continue in their impenitence and hardness of heart, God does not forgive their sins, but retains them and remembers them against them; and that he will assuredly punish them for their iniquities in the end, except they repent, forsake their evil ways, and turn unto the Lord Jesus

Christ in true penitence and faith; which we fervently pray they may do ere it be too late.

May God have mercy upon every one of us; pardon and deliver us from all our sins, and finally bring us to everlasting life, through Jesus Christ our Lord. Amen.

¶ *The services may then be concluded with a hymn and the benediction.*

A Prayer suitable to be offered at the Preparatory Lecture or at the Holy Communion.

Let us pray for the whole state of Christ's Church.

ALMIGHTY and ever-living God, who, by thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy divine Majesty; beseeching Thee to inspire continually thy holy Church with the spirit of truth, unity, and concord: and grant that all those who do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech Thee also, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and

virtue. Give grace, O heavenly Father, to all Ministers of the Gospel, that they may, both by their life and doctrine, set forth thy true and living Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart, and due reverence, they may hear, and receive thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name, for all thy servants departed this life in thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

SENTENCES FOR THE COLLECTION OF ALMS AND OFFERINGS.

LET your light so shine before men, that they may see your good works and glorify your Father which is in heaven.—Matt. 5 : 16.

While we have time let us do good unto all men, and especially unto them that are of the household of faith.—Gall. 6 : 10.

Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matt. 6 : 19, 20.

Whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law and the prophets.—Matt. 7 : 12.

He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously; Let every man do according as he is disposed in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver.—II Cor. 9 : 6, 7.

God is not unrighteous, that he will forget your works, and labor that proceedeth of love; which love ye have showed for His Name's sake, who have ministered unto the saints, and yet do minister.—Heb. 6 : 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased.—Heb. 13 : 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?—I St. John 3 : 17.

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again.—Prov. 19 : 17.

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble.—Psalm 41 : 1.

ORDER FOR THE HOLY COMMUNION.

¶ *After the usual service, the Minister, standing by the communion table, which has been fittingly arranged, and furnished with bread and wine for the holy Sacrament, and covered with a white linen cloth, may say the following exhortation and Scriptures, or he may pass directly to the words: "It is meet and right, and our solemn duty;" or to the words "Holy, holy, holy," etc.*

DEARLY Beloved: You who purpose to come to the holy communion of the Body and Blood of our Saviour Jesus Christ, should consider how Saint Paul exhorteth all persons diligently to examine themselves, before they presume to eat of that Bread, and drink of that Cup. For

as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent of all your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of this holy Sacrament. And above all things ye should give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Jesus Christ, who did humble Himself, even to the death upon the Cross, for us, who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life.

And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by the shedding of his precious blood He hath obtained for us; He hath instituted and ordained this holy Sacrament, as a pledge of his love, and for a continual remembrance of his death, to our great and endless comfort.

To Him, therefore, with the Father and the

Holy Ghost, let us give continual thanks; submitting ourselves entirely to his holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life.

¶ *And he may say also at his discretion as follows:*

Hear what comforting words our Saviour Christ saith unto all who truly turn to Him:

Come unto Me, all ye that labor and are heavy laden, and I will give you rest.—*St. Matt.* 11 : 28.

God so loved the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—*St. John* 3 : 16.

Hear also what St. Paul saith:

This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners.—*I Tim.* 1 : 15.

Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the Propitiation for our sins.—*I St. John* 2 : 1, 2.

¶ *Then shall the Minister say:*

It is meet and right, and our solemn duty, that we should at all times, and in all places, give thanks unto Thee, O Lord God Almighty, the everlasting Father:

For the precious death and merits of thy Son

Jesus Christ our Lord, and for the sending to us of the Holy Ghost the Comforter; who are one with Thee in thy eternal Godhead:

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising Thee, and saying:

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to Thee, O Lord Most High.

¶ *Then shall the Minister say, in the name of all those who shall receive the communion, these prayers following, or so much thereof as may seem fitting.*

¶ *Let us pray.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously hath committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us; have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever here-

after serve and please Thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord.

We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to partake of the body and blood of thy dear Son Jesus Christ, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in Him, and He in us.

O Almighty God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee; have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord.

Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth, As it is in heaven; Give us this

day our daily bread; And forgive us our trespasses, As we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *When the Minister, standing by the table, hath so ordered the bread and wine that he may with the more readiness break the bread before the people, and take the cup into his hands, he shall say the words of consecration, as followeth:*

Our Lord Jesus Christ, in the night in which He was betrayed, (*a*) took Bread; and when He had given thanks, (*b*) He brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my Body, which is given for you; do this in remembrance of me. Likewise, after supper, (*d*) He took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for (*e*) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me.

(*a*) Here the Minister is to take the plate into his hands.

(*b*) And here to break the Bread.

(*c*) And here to lay his hand upon all the Bread.

(*d*) Here he is to take the Cup into his hand.

(*e*) And here he is to lay his hand upon every vessel in which there is any wine to be consecrated.

We most humbly beseech Thee, O merciful Father, to bless and sanctify these thy gifts of bread and wine; that we, receiving them according to our Saviour's holy commandment, may be partakers of his most precious body and blood.

*[We earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto Thee; humbly beseeching Thee, that we, and all others who shall be partakers of this holy communion, may be filled with thy grace and receive thy heavenly benediction. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our duty and service, through Jesus Christ our Lord. Amen.]

O Christ, thou Lamb of God, that takest away the sins of the world, have mercy upon us!

O Christ, thou Lamb of God, that takest away the sins of the world, have mercy upon us!

O Christ, thou Lamb of God, that takest away the sins of the world, grant us Thy peace. Amen.

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* This portion may be omitted at the discretion of the Minister.

¶ *Then may the Minister give the invitation as here followeth:*

Thus commanded and invited, let us approach the table of the Lord, my brethren, with devotion and faith, with gratitude and charity, with penitence and holy joy. In the name of Christ, our common and only Master, I say to all who own him as their Saviour, and resolve to be his faithful subjects: ye are welcome to this feast of love.

¶ *A portion of a hymn is now sung; when the communicants surround the table and the Minister delivers to each a part of the consecrated bread, saying the following or other appropriate words:*

The night in which our Lord Jesus was betrayed, He took bread; and when He had given thanks, He said, Take, eat, this is my body, broken for you. Do this in remembrance of me.

¶ *In like manner he then presents the cup, saying:*

After the same manner our Saviour also took the cup; and having given thanks, He gave it to the disciples, saying, Drink ye all of it; this cup is the New Testament in my blood, which is shed for you, and for many, for the remission of sin. Do this, as oft as ye drink it, in remembrance of me.

NOTE.—That during the time of the Communion, the Minister may repeat such comforting words of Holy Scripture, or others discreetly chosen, as will help the hearts and minds of the communicants to lay hold of that which, by outward signs, is represented to their senses.

NOTE ALSO.—That after the elements have been distributed, silence

may be kept a space for secret devotion. At which time also the Minister himself may commune.

NOTE ALSO.—If the consecrated bread or wine be all spent before all have communed, the Minister may consecrate more, by repeating the words of consecration.

¶ *When all have communed, the Minister shall reverently place upon the Lord's Table and cover what remaineth of the consecrated elements. Then he shall say:*

O give thanks unto the Lord, for He is good, and his mercy endureth forever.

Lord, now lettest Thou thy servant depart in peace according to thy word:

For mine eyes have seen thy salvation, which Thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of thy people Israel.

¶ *Let us pray.*

Almighty and ever-living God, we most heartily thank Thee, that Thou dost vouchsafe to feed us who have duly received this holy Sacrament, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favor and goodness towards us; and that we are very members in the Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O Heavenly Father, so to assist us with

Thy grace, that we may continue in that holy fellowship, and do all such good works as shall be according to Thy will; through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

¶ *Then shall be sung the Gloria Patri, the Doxology, or an appropriate hymn.*

The Benediction.

The Lord bless thee and keep thee;

The Lord make His face to shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee and give thee peace. Amen.

ORDER FOR THE SOLEMNIZATION OF HOLY MATRIMONY.

SECTION I.

The Full Marriage Service.

¶ *At the day and time appointed for Solemnization of Matrimony, the persons to be married shall come into the body of the church, or shall be ready in some other place, with their friends; and there standing together, the man on the right hand and the woman on the left, the Minister shall say:*

DEARLY Beloved: We are gathered together here in the sight of God, and in the face of this company, to join together this man and this

woman in holy matrimony; which is commended of St. Paul to be honorable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

¶ *And also, speaking unto the persons who are to be married, he shall say:*

I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

¶ *If no impediment shall be alleged or suspected, the Minister shall say to the man:*

M., Wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and

in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ *The man shall answer:*

I will.

¶ *Then shall the Minister say to the woman:*

N., Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, love, honor, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The woman shall answer:*

I will.

¶ *Then shall the Minister say:*

Who giveth this woman to be married to this man?

¶ *Then shall they give their troth to each other in this manner: The Minister receiving the woman, at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as follows:*

I, *M.*, take thee, *N.*, to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the woman, with her right hand taking the man by his right hand, shall likewise say after the Minister:*

I, *N.*, take thee, *M.*, to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands, and the man shall give unto the woman a ring.* And the Minister, taking the ring, shall deliver it unto the man to put it upon the fourth finger of the woman's left hand. And the man, holding the ring there, and taught by the Minister, shall say:*

With this ring I thee do wed, and with all my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, the man leaving the ring upon the woman's left hand, the Minister shall say:*

Let us pray.

Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against

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* NOTE.—If the ring be not used, all that part of the ceremony which relates thereto shall be omitted.

us; And lead us not into temptation; But deliver us from evil. Amen.

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge), and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister join their right hands together, and say:*

Those whom God hath joined together let not man put asunder.

¶ *Then shall the Minister speak unto the company:*

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their faith, each to the other, and have declared the same (by giving and receiving a ring, and) by joining hands; I pronounce that they are Man and Wife; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this blessing, the candidates kneeling, and the Minister putting his hands upon their heads:*

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you: The Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

SECTION II.

An Abridged Service with the Ring.

DEARLY Beloved: We are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony, which is commended of St. Paul to be honorable among all men; and therefore is not to be entered into unadvisedly or lightly; but reverently, discreetly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

¶ *And speaking to the persons who are to be married:*

I require and charge you both, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now

confess it: For be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

¶ *If no impediment shall be alleged, the Minister shall say to the man:*

M., Wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, as a faithful Christian husband is bound to do, in health and in sickness, in prosperity and adversity; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ *The man shall answer:*

I will.

¶ *Then shall the Minister say to the woman:*

N., Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love him, comfort him, honor and keep him, as a faithful Christian wife is bound to do, in health and in sickness, in prosperity and adversity; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The woman shall answer:*

I will.

¶ *Then shall the Minister say:*

As a token and seal of this covenant, you will now give and receive the marriage ring.

¶ *Then shall the man give unto the woman a ring. And the Minister, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man, holding the ring there, the Minister shall say:*

With this ring you do each other wed.

The ring is a symbol of eternity. Its precious metal is an emblem of the bright and pure affection which should mark the relations of holy wedlock. It is a band of ornament and grace.

Thus enduring, pure and excellent be the bonds of that union of love to which you now mutually testify.

¶ *Then shall the Minister join their right hands together, or require them so to do, and say:*

THOSE whom God hath joined together let not man put asunder.

¶ *Then shall the Minister speak unto the company:*

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their faith, each to the other, and have declared the same by giving and receiving a ring, and by joining hands; I pronounce them Husband and Wife; in the

name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *The Minister shall then offer prayer, and add this blessing, the candidates kneeling; and the Minister putting his hands upon their heads.*

GOD the Father, God the Son, and God the Holy Ghost, bless, preserve, and keep you: The Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

SECTION III.

A Service with Scripture Lessons.

Dearly Beloved: You present yourselves in the presence of God and of these witnesses, to be joined together in holy wedlock. You are to take each the other respectively as husband and wife, for prosperity or adversity, sickness or health, poverty or riches; and to perform all the duties belonging to such relation to the end of life! To some of these duties as laid down in the Holy Scriptures I now call your attention:

"Wives, submit yourselves unto your own husbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.

For we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery: but I speak concerning Christ and the church.

Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband."

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Husbands, love *your* wives, and be not bitter against them."

And now, in token of your readiness to assume these solemn obligations, and to be united in holy wedlock, you will please join your right hands, while I propose to you the marriage covenant.

¶ *To the bridegroom.*

Do you, *A*— *B*—, declare before God and these witnesses, that you have chosen this Woman, whom ye hold by the hand, to be your lawful and wedded wife? and do you promise to be to her a faithful and affectionate husband, till death shall separate you?

Ans.—I do.

¶ *To the bride.*

Do you, *C*— *D*—, avow before God and these witnesses, that you have chosen this Man, who holds you by the hand, to be your lawful and wedded husband? and do you promise to be to him a faithful, affectionate, and obedient wife, till death shall separate you?

Ans.—I do.

¶ *The parties respectively having assented, the Minister shall say:*

What God hath joined together let not man put asunder.

And now, forasmuch as you have thus consented together in holy wedlock, and have signified the

same before God and these witnesses by joining your hands, I pronounce you husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Prayer.*

ORDER FOR THE BURIAL OF THE DEAD.

¶ *The Minister, beginning the Service at the house, or meeting the Corpse at the entrance of the Church, and going before it, shall say one or more of the following sentences:*

I AM the resurrection and the life, *saith the Lord;* he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. *John* 11: 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body: yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* 19 : 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 *Tim.* 6 : 7; *Job* 1 : 21.

¶ *After they are come into the Church, shall be said or sung the following parts of 39th and 90th Psalms.*

Lord, make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am.*

Behold, thou hast made my days *as* a handbreadth; and mine age *is* as nothing before Thee: verily every man at his best state *is* altogether vanity.

Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up *riches,* and knoweth not who shall gather them.

And now, Lord, what wait I for? my hope *is* in Thee.

Deliver me from all my transgressions: make me not the reproach of the foolish.

When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth: surely every man *is* vanity. Selah.

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with Thee, *and* a sojourner, as all my fathers *were.*

O spare me, that I may recover strength, before I go hence, and be no more.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or

ever Thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before Thee, our secret *sins* in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale *that is told.*

The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labor and sorrow; for it is soon cut off, and we fly away.

So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

¶ *Then the following Selections from the Epistles may be read*

Hear also what the holy Apostle St. Paul saith: "I would not have you to be ignorant,

brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus Christ died and rose again, even so them also which sleep in Jesus will God bring with him." 1 *Thess.* 4 : 13, 14.

"Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

"But some will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes,

another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. Howbeit, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

"Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised

incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O Death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ." 1 *Cor.* 15 : 20–57.

SECTION II.

¶ *Selections from the following Scripture passages may be read, at the discretion of the Minister, in place of the foregoing lesson:*

For the Burial of a Child.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.—*Job* 14 : 1, 2.

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.—*Ps.* 103 : 15, 16.

The flower fadeth, because the spirit of the Lord bloweth upon it.—*Is.* 40 : 7.

I have said to corruption: Thou *art* my father: to the worm, *Thou art* my mother, and my sister. —*Job* 17 : 14.

A voice was heard in Ramah, lamentation, *and* bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they *were* not.—*Jer.* 31 : 15.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground: yet man is born unto trouble, as the sparks fly upward.—*Job* 5 : 6, 7.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.—*Gen.* 37 : 34, 35.

David therefore besought God for the child: and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, *and went* to him, to raise him up from the earth; but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken

unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.—*II Sam.* 12: 15–23.

So she went, and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite: run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with

thy husband? *is it* well with the child? And she answered, *It is* well.—*II Kings* 4 : 25, 26.

I was dumb, I opened not my mouth; because thou didst it.—*Ps.* 39 : 9.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—*Job* 1 : 21.

If a man die shall he live again?—*Job* 14 : 14.

There shall be a resurrection of the dead, both of the just and unjust.—*Acts* 24 : 15.

Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—*I Cor.* 15 : 20, 23.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . . For this corruptible must put on incorruption, and this mortal *must* put on immortality.—*I Cor.* 15 : 41–44, 53.

And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.—*Mark* 10 : 13–16.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—*Matt.* 18 : 10, 14.

And they all wept and bewailed her: but he said, Weep not, she is not dead, but sleepeth.—*Luke* 8 : 52.

And he took the damsel by the hand and said unto her, Damsel, arise.—*Mark* 5 : 41.

And they heard a great voice from heaven saying unto them, Come up hither.—*Rev.* 11 : 12.

For a Sudden Death or the Funeral of a Young Person.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.—*Job* 14 : 1, 2.

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.—*Ps.* 103 : 15, 16.

Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.—*Ps.* 90 : 5, 6.

Behold, thou hast made my days *as* an handbreadth; and mine age *is* as nothing before thee: verily every man at his best estate *is* altogether vanity.—*Ps.* 39 : 5.

For we *are* strangers before thee, and sojourners, as *were* all our fathers; our days on the earth *are* as a shadow, and *there is* none abiding.—*I Chron.* 29 : 15.

As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no *more.* He shall return no more to his house, neither shall his place know him any more.—*Job* 7 : 9, 10.

So man lieth down, and riseth not; till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.—*Job* 14 : 12.

Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle *that* hasteth to the prey.—*Job* 9 : 25, 26.

We spend our years as a tale *that is told.* The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away.—*Ps.* 90 : 9, 10.

My days are swifter than a weaver's shuttle, and are spent without hope.—*Job* 7 : 6.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—*Prov.* 27 : 1.

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.—*James* 4 : 13, 14.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.—*Eph.* 5 : 15.

For man also knoweth not his time: as the fishes that *are* taken in an evil net, and as the

birds that *are* caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.—*Eccl.* 9 : 12.

There is but a step between me and death.—*I Sam.* 20 : 3.

Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—*Eccl.* 9 : 10.

Lord, make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am.*—*Ps.* 39 : 4.

So teach us to number our days, that we may apply our hearts unto wisdom.—*Ps.* 90 : 12.

Neither can they die any more.—*Luke* 20 : 36.

All ye that are about him, bemoan him; and all ye that knew his name, say, Now is the strong staff broken, *and* the beautiful rod.—*Jer.* 48 : 17.

For a Young or Middle-aged Christian.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.—*Job* 14 : 1, 2.

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.—*Ps.* 103 : 15, 16.

We all do fade as a leaf.—*Is.* 64 : 6.

For we *are* strangers before thee, and sojourners, as *were* all our fathers; our days on the earth *are* as a shadow, and *there is* none abiding.—*I Chron.* 29 : 15.

For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.—*James* 4 : 14.

God hath spoken once; twice have I heard this; that power belongeth unto God.—*Ps.* 62 : 11.

What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave?—*Ps.* 89 : 48.

I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.—*Job* 17 : 14.

I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety. —*Ps.* 4 : 8.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.—*I Thess.* 4 : 13.

(*Other resurrection passages on page* 102.)

The wicked is driven away in his wickedness: but the righteous hath hope in his death.—*Prov.* 14 : 32.

Precious in the sight of the LORD *is* the death of his saints.—*Ps.* 116 : 15.

Neither can they die any more.—*Luke* 20 : 36.

Let not your heart be troubled; ye believe in God, believe also in me.—*John* 14 : 1.

The Lord relieveth the fatherless and the widow.—*Ps.* 146 : 9.

I, *even* I, *am* he that comforteth you.—*Isa.* 51 : 12.

He hath borne our griefs and carried our sorrows.—*Isa.* 53 : 4.

For we know that, if our earthly house of *this tabernacle were dissolved,* we have a building of God, an house not made with hands, eternal in the heavens.—*II Cor.* 5 : 1.

And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—*Rev.* 14 : 13.

For so he giveth his beloved sleep.—*Ps.* 127 : 2.

I will not leave you comfortless: I will come to you.—*John* 14 : 18.

Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are

absent from the Lord. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.—*II Cor.* 5: 6.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—*Isa.* 35 : 10.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.—*Rev.* 21 : 4.

And there shall be no night there: and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign forever and ever.—*Rev.* 22 : 5.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living

fountains of waters: and God shall wipe away all tears from their eyes.—*Rev.* 7 : 14–17.

Let me die the death of the righteous, and let my last end be like his!—*Num.* 23 : 10.

Behold I go forward!—*Job* 23 : 8.

For an Aged Christian.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.—*Job* 14 : 1, 2.

The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labor and sorrow; for it is soon cut off, and we fly away.—*Ps.* 90 : 9, 10.

As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no *more.* He shall return no more to his house, neither shall his place know him any more.—*Job* 7 : 9, 10.

Our fathers, where *are* they? and the prophets, do they live forever?—*Zech.* 1 : 5.

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.—*Ps.* 103 : 15, 16.

After he had served his own generation by the will of God, fell asleep.—*Acts* 13 : 36.

Thou shalt go to thy fathers in peace: thou shalt be buried in a good old age.—*Gen.* 15 : 15.

I have said to corruption, Thou *art* my father; to the worm, *Thou art* my mother, and my sister. —*Job* 17 : 14.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low: also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the

wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.—*Eccl.* 12 : 1–7.

Precious in the sight of the Lord is the death of his saints.—*Ps.* 116 : 15.

For so he giveth his beloved sleep.—*Ps.* 127 : 2.

If a man die shall he live *again?* all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.—*Job* 14 : 14, 15.

For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.—*Job* 19 : 25–27.

There shall be a resurrection of the dead, both of the just and unjust.—*Acts* 24 : 15.

For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—*I Cor.* 15 : 21, 22.

For this corruptible must put on incorruption, and this mortal must put on immortality.—*I Cor.* 15 : 53.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.

There is a natural body, and there is a spiritual body.—*I Cor.* 15 : 41–44.

For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—*Phil.* 3 : 21.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away.—*I Pet.* 3 : 4.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory?—*I Cor.* 15 : 54, 55.

Then shall the righteous shine forth as the sun in the kingdom of their Father.—*Matt.* 13 : 43.

Let me die the death of the righteous, and let my last end be like his!—*Num.* 33 : 10.

¶ *If any special remarks are to be made, they may here be appropriately introduced, after which follows*

The Prayer.

Almighty and most merciful God, in whose hands are all the children of men! Keep and comfort those who are sorely afflicted this day. Thou hast been our dwelling-place in all generations. Grant that these sorrowing hearts may dwell in Thee and be at peace. Before the mountains were brought forth, or ever the earth or the sea was formed, even from everlasting to everlasting, Thou art God. Have mercy upon us, O Lord, and let us now find favor in thy sight. Help us, we beseech Thee, to attend to the solemn lessons of this mournful occasion. Enable us to lay to heart that all flesh is as grass, and all the glory of man as the flower of the field: the grass withereth, and the flower thereof falleth away. Teach us the number of our days, what it is, that we may apply our hearts unto wisdom, and spare us yet a little, that we may recover strength before we go hence and be no more seen. Give us grace to live by faith in thy dear Son Jesus Christ, and to do what our hands find to do,

that when He who is our life shall appear, we also may appear with Him in glory.

To thy fatherly goodness do we commend those whom Thou hast afflicted by this dispensation of thy providence. Let the pains of their bereavement be softened by the hopeful assurances of thy holy word. Cause the fruits of this their sore chastening to be righteousness and peace. Let the removal of their beloved and cherished one serve to direct their affections heavenward, that they may seek those things which are above, where Christ sitteth. [Be Thou a father to the fatherless, and a husband to the widow. Remember to them thy gracious covenant of old, and let not thy mercy depart from them.] Fulfil unto them thy blessed promise of good from all things to them that love Thee. May they not sorrow as those who have no hope, but have abundant consolations for all their griefs, and a far more exceeding and eternal weight of glory for all their sufferings in this life. These blessings, and all others which may be needful for us, and for all men, we humbly ask, in the name and for the sake of our blessed Lord and Saviour Jesus Christ. Amen.

Or,

O most merciful God, Father of our Lord Jesus Christ: under the shadow of thy sore judgments

we come to Thee as our only helper. Thou art the Lord, and beside Thee there is none other. Thou art a very present help in trouble. Thou hast entered this house with thy chastenings, and hast here caused thy sovereign power to be felt. Oh, be Thou nigh, in thy tender compassion, with the comforts of the Holy Spirit. Bless these thy sorrowing servants with the consolations of thy grace, which alone are adequate to their help. Take them into thy gracious keeping, and fill their bleeding hearts with the soothing balm of thy love. Let there be light in the midst of this dark night of their grief. Deliver us all, O God, from the bondage of our sins, that we may be free from the fear of death, and be ready at thy call to depart hence and be at peace. Whether we live, may we live unto the Lord, or whether we die, may we die unto the Lord. And so unite us to Christ Jesus, and work in us by the sanctifying influences of the Holy Ghost, that whether living or dying, we may be the Lord's.

Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on Earth as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For

thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Or,

In case the deceased be a child:

Lord God of heaven and earth! Thou hast revealed Thyself to us as our Father. Behold us, we pray Thee, with a Father's compassion, as we now lift up our hearts unto Thee. Thou art our only refuge and strength. All earthly comforts do but wither and fade away. Our hopes are blasted in a moment, and are gone! Thou givest for a little while, and then takest again. The flower is cut down in tender bud, and death spareth not even the beauty of childhood. Oh, let not our faith in thy righteous goodness be shaken by the mysteriousness of thy ways. With all our trials, help us still to put our trust in Thee, and to hope through thy mercy. Send forth the consolations of thy word especially into the hearts which grieve over the early death of the child Thou hast taken from this family. Give to the afflicted *parents* a meek submission to thy fatherly chastenings. Help *them* to see thy gracious hand in what *they* suffer, to realize that what has faded from *them* here still blooms immortal in the heavens, and to lean with peaceful confidence upon thy promises, that *they* may not sorrow beyond what is meet and right.

Graciously overrule this dispensation to *their* spiritual good, that it may draw *them* into still closer communion with Thee, and the better fit *them* for a devoted life and a glorious immortality.

[*Other prayers.*]

And at last, with all the congregation of little ones whom Thou hast called to Thyself, and with the whole company of the sanctified, may *they*, and all of us, have our everlasting portion and rest, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost for ever and ever. Amen.

The Service at the Grave.

¶ *After they have come to the place of burial and the corpse has been lowered into the grave, the Minister says:*

Man that is born of a woman hath but a short time to live, and is full of trouble. He cometh up like a flower, and is cut down; he fleeth as it were a shadow and continueth not.

In the midst of life we are in death. Of whom may we seek for succor, but of Thee, O Lord, who for our sins are justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but

spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal. Suffer us not, at our last hour, for any pains of death to fall from Thee.

¶ *Then, while earth shall be cast upon the body by some standing by:*

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of *the departed* (our deceased *brother*, *sister*, or *child*), we therefore commit *his* (*her*) body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

¶ *Then shall be said or sung:*

"I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—*Rev.* 14:13.

¶ *Then shall be said the Lord's Prayer, if it has not already been used.*

Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on Earth, as it is in Heaven; Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

¶ *Then the Minister shall say one or both of the following prayers, at his discretion:*

Almighty God, who hast promised by thy Son Jesus Christ to destroy death, and by His rest in the tomb hast sanctified the graves of thy saints, and by His glorious resurrection has brought life and immortality to light, so that all who die in Him abide in peace and hope; receive, we pray Thee, our unfeigned thanks for that victory which He hast obtained for us, and for all who sleep in Him. And keep us, who are still in the body, in everlasting fellowship with all that wait for Thee on earth, and with all that are around Thee in heaven, in union with Him who is the Resurrection and the Life, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

¶ *Another Prayer, which may be used along with the preceding:*

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give Thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech Thee, that we, with all who have loved and served Thee, may have our perfect consummation and bliss, both in body and soul, in Thine everlasting glory, through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, the Comforter, be with you all, evermore. Amen.

Depart in peace.

ORDER FOR LICENSURE.

¶ *After a suitable sermon or exhortation, the President of the Synod, or other minister appointed thereto, shall say the following collect:*

The Collect.

ALMIGHTY God, the giver of every good and perfect gift, who, by thy Holy Spirit, hast appointed a ministry in thy Church; mercifully behold *these* thy servants now to be ad-

mitted into the office of the holy ministry; and so replenish *them* with the truth of thy doctrine, and adorn *them* with innocency of life, that, both by word and good example, *they* may faithfully serve Thee in this office, to the glory of thy name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, now and forever. Amen.

The Gospel.

HEAR the word of God which is recorded in Matt. 28 : 18, 20. "And Jesus came and spake unto them, saying: All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen."

Or the following, John 10 : 1–16.

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and

he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again: Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and go in and out and find pasture. The thief cometh not but to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know

I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

Let these portions of Scripture teach you how great are the dignity and importance of the office to which you are called. You are to teach and exhort, to feed and take care of, the flock of Christ; and likewise to gather in the scattered sheep that they may be saved. Never lose sight of the momentous duties which pertain to this holy office. What indescribable guilt would you incur, if through your negligence and slothfulness, or the actual violation of your trust, immortal souls should be neglected and perish! But unspeakably great and glorious will be your reward, if through your instrumentality many precious souls shall be brought to Jesus, and rescued from temporal and eternal destruction.

The duties which devolve upon you as licentiates in the Gospel ministry, are as follows:

1. A licensed candidate is authorized, no less than ordained ministers, to perform all ministerial acts in the congregations committed to him.

2. His duty is to preach the pure, unadulterated word of God, to give religious instruction

to children, to visit the sick, to administer the sacraments, to solemnize marriages, to prosecute his studies with diligence, and in all cases of difficulty to seek the advice of the president of his Synod, or of his elder brethren in the ministry.

3. He must keep a journal of his ministerial acts, and present it, together with a few sermons, annually to the Synod for its inspection. His certificate of licensure must also be returned, in order to its renewal. These papers, indorsed with his name, must be handed to the pastor loci immediately after his arrival at the place of the synodical meeting.

¶ *Then shall the President examine those who are to be licensed, in the presence of the people, after this manner:*

These, beloved brethren, are the duties which you are now authorized and required by the help of God to perform. Will you strive to fulfil them to the best of your ability, and faithfully to discharge, in accordance with the will of God, the functions of the office with which you are intrusted; will you preach in their purity the doctrines of our Church, as they are set forth in God's holy word; and will you endeavor by the grace of God to be a pattern to your congregations in faith and love? if so, declare this your purpose in the presence of God and this Christian assembly by saying, *Yes.*

Ans.—Yes.

Prest.—Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory, and the edifying of his people? Then answer:

Ans.—I do.

Prest.—Do you think that you are truly called according to the will of our Lord Jesus Christ, and according to the order of this Church, to the ministry of the same?

Ans.—I do.

Prest.—Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only infallible rule of faith and practice?

Ans.—I do so believe.

Prest.—Will you diligently read and expound the same to the people among whom you minister?

Ans.—I will.

Prest.—Do you receive and hold with the Evangelical Lutheran Church of our Fathers, the Augsburg Confession to be a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that word.

Ans.—I do.

Prest.—Do you promise by the aid of God

faithfully to perform all the duties enjoined upon you in the Formula for the Government and Discipline of the Evangelical Lutheran Church, and to submit yourself to its rules, and government, and discipline, so long as you remain a member of any Lutheran Synod?

Ans.—I do.

You have witnessed a good confession before many witnesses; whereunto we say, yea and amen.

¶ *Then shall the President give unto each of them his license and say:*

Take thou authority to execute the office of a Licentiate in the Church of God now committed unto thee; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And take heed unto thyself, and unto the doctrines of the word; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. I charge thee, therefore, before God, and the Lord Jesus Christ, preach the word; be instant in season and out of season. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants whom the Lord when He cometh

shall find watching: verily, I say unto you, that He shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

¶ *Then shall follow this prayer:*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to call *these Thy servants* to this office and ministry; make *them*, we beseech Thee, O Lord, to be earnest, humble, and constant in their ministration, that they, having always the testimony of a good conscience, and continuing ever steadfast in thy son Jesus Christ, may so well deport themselves in this office, that they may purchase to themselves a good degree, and great boldness in the faith; through the same Thy Son our Saviour Jesus Christ, to whom be glory and honor, world without end. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

ORDER FOR THE ORDINATION OF A MINISTER.

¶ *The day for the ordination having arrived, there shall be a sermon touching the office and work of the ministry, after which, the candidate standing before the altar, the President of Synod, or some other Minister appointed thereto, shall say:*

DEARLY Beloved: We propose this day to ordain A. B., now present before us, to the office and work of the Christian ministry. For, after due examination, we believe that *he is* lawfully called to this function and ministry, and that *he is a person* meet for the same. But if there be any of you who know any just cause, for which *he* ought not to be received into this holy office, let him now come forth and show what that impediment is.

¶ *Then shall the President say this*

Collect.

ALMIGHTY God, Giver of all good things, who by thy holy Spirit hast appointed ministers unto the Church; mercifully behold this thy servant now called to this sacred office; and so replenish him with the truth of thy doctrine, and adorn him with innocency of life, that both by word and good example he may faithfully serve Thee in this office, to the glory of thy name, and

the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

¶ *One of the Ministers present shall then say:*

Hear ye the word of the Lord by the Prophet Ezekiel:

When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.—*Ezek.* 33.

¶ *Then may another say:*

Hear also the words of Christ from the tenth chapter of the Gospel of St. John:

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for his sheep. But he that is an hireling, and

not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

¶ *Then another may say the following, or all the Scripture may be read by the same Minister:*

Hear ye also the instructions of St. Paul to Timothy and Titus, his sons in the gospel:

Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth, entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier. This *is* a true saying, If a man desireth the office of a bishop, he desireth a good work. A bishop, then, must

be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre. But a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers. Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. Consider what I say; and the Lord give thee understanding in all things.

¶ *Then shall the President or ordaining Minister address the candidate, saying:*

You have heard, beloved *brother*, in the holy lessons taken out of the Scriptures, of what dignity and of how great importance this office is whereunto you are called. And, now again, we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office ye are called: to be a messenger, watchman, and steward of the Lord; to teach and admonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this evil world, that they may be saved through Christ forever. We have good hope that you have weighed and pondered these things with *yourself* long before this time: and that you have clearly determined, by God's grace, to give *yourself* wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply *yourself* wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may grow riper and stronger in your ministry; and that ye

may so endeavor, at all times, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be a wholesome and godly example and pattern for the people to follow.

And now that this present congregation here assembled may also understand your mind and will in these things, and that this your promise may the more move you to do your duties, you shall answer plainly to these things which we, in the name of God and His Church, shall demand of you touching the same:

Prest.—Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory, and the edifying of his people? Then answer:

Ans.—I do.

Prest.—Do you think you are truly called according to the will of our Lord Jesus Christ, and according to the order of this church, to the ministry of the same?

Ans.—I do.

Prest.—Do you believe the Scriptures of the Old and New Testament to be the Word of God, and the only infallible rule of faith and practice?

Ans.—I do so believe.

Prest.—Will you diligently read and expound

the same to the people among whom you minister?

Ans.—I will.

Prest.—Do you receive and hold with the Evangelical Lutheran Church of our Fathers, the Ausburg Confession to be a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that word?

Ans.—I do.

Prest.—Do you promise by the aid of God faithfully to perform all the duties enjoined upon you in the Formula for the Government and Discipline of the Evangelical Lutheran Church, and to submit yourself to its rules, and government, and discipline, so long as you remain a member of any Lutheran Synod?

Ans.—I do.

Question.—And are you determined out of the Holy Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?

Answer.—I have so determined by God's grace.

Quest.—Will you, then, give your faithful diligence always to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded?

Ans.—I will so do, by the help of the Lord.

Quest.—Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private admonitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans.—I will, the Lord being my helper.

Quest.—Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to a knowledge of the same, laying aside the study of the world and the flesh?

Ans.—I will endeavor so to do, the Lord being my helper.

Quest.—Will you be diligent to frame and to fashion yourself according to the doctrine of Christ; and to make yourself, as much as in you lieth, a wholesome example and pattern to the flock of Christ?

Ans.—I shall apply myself thereto, the Lord being my helper.

Quest.—Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are, or shall be, committed to your charge?

Ans.—I will so do, the Lord being my helper.

¶ *The President:*

You have witnessed a good confession before many witnesses, whereunto we say, yea and amen. Kneel down before the omnipresent God and receive holy consecration.

¶ *Here the candidate kneeling at the altar, the President and some other of the older ministers present shall lay their hands upon the head of the person to be ordained, the President saying:*

In the name of Jesus Christ, in dependence upon his Spirit, and to the glory of the Father, we ordain, consecrate, and appoint you to the ministry of reconciliation, to be a herald of the kingdom of God and a steward of his mysteries.

The Lord pour upon thee the Holy Ghost for the office and work of a minister in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of His holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the certificate of ordination be delivered into his hands, the President saying:*

Take thou authority to preach the word of God, and to administer the holy sacraments, and to execute all the offices of a minister in the church of God; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then let the following prayer be offered.*

¶ *During this prayer the candidate may lay his hands upon the open Bible, conveniently held for that purpose by one or two of older Clergymen.*

Lord Jesus, who art the Chief Shepherd and Head of the Church, thou hast heard what thy *servant* hast promised; enable *him* faithfully to perform *his* promises. Enrol *him* now and forever among the number of thy servants; ordain, consecrate, and bless *him* whom we, through the laying on of hands, have set apart for the work of the ministry. Let thy Spirit fill *him* with faith, with strength to do thy will, with love to thee and to all mankind, that *he* may be qualified for *his* high and holy functions, and that *his* labor may not be in vain in the Lord.

Almighty God, our heavenly Father, who of thine infinite love and goodness towards us, hast given to us thine only and most dearly beloved Son, Jesus Christ, to be our Redeemer, and the author of everlasting life; and hast sent abroad into the world apostles, prophets, evangelists, teachers, and pastors, by whose labor and ministry he should gather together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: For these so great benefits of thy eternal goodness, and for that thou

hast vouchsafed to call *this* thy *servant* here present to the same office and ministry appointed for the salvation of mankind, we render unto Thee most hearty thanks; we praise and worship Thee; we give thanks to Thee for thy great glory; and we humbly beseech Thee, through our Lord Jesus Christ, to grant unto all who, either here or elsewhere, call upon thy holy name, that we may continue to show ourselves thankful unto Thee for these, and all other benefits; and that we, by the gracious aid of thy holy Spirit, may daily increase in the knowledge of Christ and of thy holy ways, and may go forward in righteousness and holiness to the end of life. So that as well by *this* thy minister as by them over whom *he* shall be appointed to minister, thy holy name may be for ever glorified, and thy blessed kingdom enlarged, through thy Son Jesus Christ our Lord: who liveth and reigneth with Thee in the unity of the Holy Spirit, world without end. Amen.

¶ *The right hand of fellowship to the Christian ministry should here be extended to the candidate by the officiating ministers.*

¶ *Then shall the President say:*

Go then, and feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but

of a ready mind; not as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear you shall receive a crown of glory that fadeth not away. The Lord bless you from on high, and make you a blessing unto many, that you may bring forth fruit, and that your fruit may remain unto eternal life.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be among you, and remain with you always. Amen.

ORDER FOR THE INSTALLATION OF A PASTOR.

¶ *Whenever a Minister and a Church have entered into a mutual engagement that he shall become their pastor, and desire that such pastoral relation should be formally and publicly recoynized, the committee appointed thereto being convened and organized, the President of Synod, or some other minister appointed to act in his stead, should state to the Congregation the object of the meeting, and the evidence presented to him that both the Pastor and Congregation desire that the pastoral relation between them should be formally and publicly ratified.*

¶ *A religious service should then be held, consisting of singing, prayer, the reading of the Scriptures, and a sermon by some one previously appointed thereto.*

¶ *The Officers of the Congregation should be seated in the front of the church, with the Pastor in their midst.*

¶ *The sermon being ended, the President should address himself to the Minister to be installed, proposing to him the following questions:*

Question.—Dearly beloved brother: Are you willing publicly to take the charge of this congregation as their pastor?

Answer.—I am.

Quest.—Do you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge you are influenced by a sincere desire to promote the glory of God and the good of His church?

Ans.—I do.

Quest.—Do you solemnly promise that, by the assistance of the grace of God, you will endeavor faithfully to discharge all the duties of a pastor to this congregation; and will be careful to maintain a deportment in all respects becoming a minister of the gospel of Christ?

Ans.—I do so promise, and will endeavor so to do, by the help of God.

¶ *Turning to the Congregation, the President shall then inquire of the people:*

Do you, the officers and people of this congre-

gation, profess your readiness to receive A. B. as your pastor, and is it your desire that he should be so recognized, and publicly installed over you as such?

Will you receive the word of truth from his mouth with meekness and love, and submit to him in the due exercise of the discipline of Christ?

Do you promise to encourage him in his arduous labor, and to assist his endeavors for your instruction and spiritual edification?

And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion and his usefulness and comfort among you?

If you are ready thus to profess and covenant, as in the presence of God, you will now, one and all, give assurance thereof by arising.

¶ *The people having thus answered the questions, the President shall say:*

Inasmuch then as you, the minister and congregation here present, have thus publicly entered into covenant to sustain to each other the holy and divinely instituted relation of pastor and flock, I pronounce and declare that A. B. is hereby duly constituted and installed pastor of this ———————— church of Christ, in the

name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *The right hand of fellowship should here be extended to the newly-installed pastor, by some minister previously designated for that purpose.*

¶ *A brief hymn may then be sung, and a charge given to the newly-installed pastor, by some minister previously designated for that purpose.*

¶ *Another charge should be given to the Congregation, by a minister previously designated; and the services may close by singing, prayer, and the benediction. The benediction is to be pronounced by the newly-installed pastor.*

¶ *It is highly becoming, after the solemnity of the installation, for the heads of families of the Congregation who are then present, or at least the officers of the Church, to come forward to their pastor and give him their right hand, in token of cordial reception and affectionate regard.*

ORDER FOR THE INSTALLATION OF THE CHURCH COUNCIL.

DEARLY Beloved: You have been duly elected by the members of this church as its Officers. As your brethren have thus shown their confidence in your ability to discharge the duties of the offices to which you have been chosen, in a manner satisfactory to themselves and consistent with your Christian obligations, and so as you will desire to have done when you shall be called

to give an account of your stewardship: I ask your attention to a brief statement of your official duties.

I.—The duties of the Trustees are principally the following:

1. They shall endeavor, with the help of God, to set their own household and the whole congregation a worthy example by their Christian walk and conversation.

2. They shall take care that the property of the church is not injured or destroyed, and that the house of worship, and any other buildings belonging to the church, are kept in good repair.

3. That the deeds and other important documents of the church are carefully preserved.

4. That the debts of the church, if any there be, are diminished and liquidated in the manner most consistent with the interests of the church.

II.—The duties of the Deacons are chiefly the following:

1. They are to afford the congregation an example of a truly Christian life.

2. They shall render all necessary aid in the services of the sanctuary, and especially in the administration of the Lord's Supper.

3. They shall take up all collections in the church, and pay the sums collected into the hands of the treasurer as often as he may consider it necessary for the good of the church.

4. It shall be their duty to see that, according to Christ's command, the Minister of the church be properly supported. And lastly, that all things connected with the public worship of God be done decently and in order.

III.—The duties of the Elders are these:

1. They shall set before the church a truly Christian example.

2. They shall take care that soundness of doctrine and wholesome discipline are maintained and perpetuated in the church.

3. They shall visit the schools of the congregation from time to time, and see that good order is observed in them, and that the children are properly instructed.

4. When discord and controversies arise, they shall exert themselves to the utmost in the use of every Scriptural means to reconcile the parties concerned and to restore peace.

5. If the pastor desire it, they shall accompany him in his visits to the sick.

6. They shall see that all the temporal affairs of the congregation are duly attended to and administered, and aid in the execution of any measures adapted to promote its well-being.

You have thus heard, my brethren, what are the duties that pertain to your respective offices.

In order that the congregation may be certified of your willingness to perform them to the best of your ability, you will now, in the presence of God, make known this your willingness, by saying:

Ans.—I will.

¶ *Let us pray.*

Lord Jesus Christ, who art the Chief Shepherd and Bishop of that flock which Thou hast purchased with thy blood, we thank Thee that Thou hast established thy church upon earth, and that amidst many persecutions and violent assaults, Thou hast hitherto protected it against the gates of hell, and more and more extended it among men. We thank Thee that we have been invited through thy gospel to the blessedness of communion with Thee; that we are in the enjoyment of the means of grace and of the operations of thy Holy Spirit. We thank Thee that Thou continuest to dispose men to labor in thy church, and faithfully to provide for its temporal and its spiritual welfare. Continue to bless and preserve it, we beseech Thee; and let thy word dwell in it richly in all wisdom, and make it powerful to carry on thy work of grace in our souls. Vouchsafe thy grace and favor unto these brethren who have been duly elected to important offices in this church. Enlighten and guide them by thy Holy Spirit, that they may know thy mind, and that their services

to the church may redound to its good and thy praise. Fill their hearts with love to Thee, to thy word, and to their brethren whom they are to instruct by their example, and to aid by their counsels and their active services; that so, ever seeking help from Thee, they may with alacrity and cheerfulness perform the duties to which they have been set apart. Hear, O Lord, and answer our prayers, for the sake of that love wherewith Thou lovest us. Amen.

¶ *The Minister, giving his hand to each of the Officers, says:*

I wish you the blessing and guidance of God in the exercise of your office. May the Lord direct and assist you by his Holy Spirit; May He counsel and strengthen you in all your undertakings, and encourage you to labor diligently for the prosperity of this church and congregation, and to fulfil with fidelity your respective duties. And be assured that He who is faithful and just to reward those who serve Him with uprightness and fidelity, will bless your labors and grant you in time and eternity, a recompense according to His great goodness. Depart in peace.

¶ *The Minister now turns to those who are going out of office, saying:*

I address myself to you, beloved friends, who are now retiring from office, and tender you the

thanks of this congregation, for the faithfulness and zeal which you have manifested in its service. That the Lord may bless and reward you, is the sincere wish and prayer of us all. Amen.

ORDER FOR LAYING THE CORNER STONE OF A CHURCH.

¶ *Appropriate religious services shall be held at or near the place where the stone is to be laid. At which the following portions of Scripture may be read: Psalm* 96 *or Psalm* 132; 1 *Cor.* 3 : 9–23.

¶ *Then the officiating Minister, standing at the place where the stone is to be laid, shall say to the Congregation:*

BELOVED brethren: In all ages of the world good men have had their sacred places consecrated to the worship of the Most High. Thus Jacob erected a pillar at Bethel, and poured oil upon it, saying, "This is God's house." Moses built and consecrated a tabernacle in the desert; and Solomon built and dedicated a temple for the Lord, which He filled with the glory of His presence before all the people. So you have purposed in your hearts to build a house for the Lord; and we are now assembled to lay the corner-stone of this new house of prayer, a habitation for the mighty God of Jacob. And let us not doubt but that He will favorably approve our godly purpose also, and in order to this let us devoutly pray for His blessing upon this our undertaking.

¶ *Then let the following, or other appropriate prayer be offered:*

Most glorious God: Heaven is Thy throne and the earth Thy footstool; what house then can be builded for Thee, or where is the place of Thy rest? Yet, blessed be Thy name, O Lord God, that it hath pleased Thee to have Thy habitation among the sons of men, and to dwell in the assemblies of Thy saints upon the earth. And now, especially, we render thanks unto Thy holy name that it hath pleased Thee to put it into the hearts of Thy servants to erect in this place a house to Thy honor and worship. We thank Thee for Thy grace which has inclined them to contribute of their substance for the glory of Thy name: and we pray Thee, to continue Thy blessing upon their pious undertaking.

May peace and harmony prevail in the counsels of Thy servants, and may no selfish or divided aims find place among them. May the work of this building be completed without hurt or accident to any person. And when Thou shalt have prospered the work of their hands thereunto and this house shall be prepared and finished for Thy service, grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of Thy blessed name.

Grant that all who shall hereafter worship

Thee in the temple here to be builded, may so serve and please Thee in all holy exercises of godliness, that in the end they may come to Thy temple on high, to be numbered with Thy saints in glory everlasting.

Hear us, O Lord, for Thou art our God in whom we trust. And when we shall cease to pray unto Thee on earth, may we, with all those who in like manner have erected such places to Thy name, and with all Thy saints and redeemed ones, eternally praise Thee for all Thy goodness vouchsafed unto us here on earth and laid up for us in heaven.

Accept these our prayers, we beseech Thee, for the sake of Thy dear Son; and to Thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, for ever and ever. Amen.

¶ *Then shall the Minister, standing by the stone, exhibit to the Congregation the box to be placed in the stone, and a list of its contents should be read; after which the Minister may deposit the box in the stone and cover it: and the stone shall be laid and adjusted by the Minister, assisted by the builder.*

¶ *Let the Minister then strike the stone with a hammer three times, and, while he does so, say:*

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this corner-stone for the foundation of a house to be builded and

consecrated to the service of the Almighty God, according to the order and usages of the Evangelical Lutheran Church. Amen.

¶ *Or what some may regard as preferable:*

For the extension of the Redeemer's kingdom in the earth, and for the glory of His name, we lay the corner-stone of this house of God, in the name of the Father, and of the Son, and of the Holy Ghost, one God, world without end. Amen.

¶ *The service may then conclude with a brief prayer, a hymn, and benediction.*

ORDER FOR THE CONSECRATION OF A CHURCH.

¶ *The Congregation being assembled in the Church, the services may begin with singing an appropriate anthem.*

¶ *The anthem being ended, a Minister appointed thereto, standing at the altar, shall read the Psalm here following:*

Psalm xxiv.

1. The earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein.

2. For he hath founded it upon the seas, and established it upon the floods.

3. Who shall ascend into the hill of the Lord? or who shall stand in his holy place.

4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6. This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.

7. Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the King of glory shall come in.

8. Who *is* this King of Glory? The Lord strong and mighty, the Lord mighty in battle.

9. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10. Who is this King of glory? The Lord of hosts, he *is* the King of glory. Selah.

¶ *Then shall the whole Congregation, rising up, sing or say the*

Gloria Patri.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then may follow the order of morning service after the Gloria Patri until the reading of the Scripture.*

¶ *Then let the Minister, or some one appointed by him, read one or more of the following lessons: II Chronicles* 6 : 18–33; *Psalm* 48; *Psalm* 122; *Psalm* 132; *Heb.* 10 : 19–26.

¶ *Then an appropriate anthem or hymn shall be sung; after which the following prayers shall be offered:*

¶ *Let us pray.*

O Eternal God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto Thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honor of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifice of prayer and thanksgiving, for blessing thy people in thy name, and for the performance of all other holy offices; accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our Lord and Saviour.

Regard, O Lord, the supplications of Thy ser-

vants, and grant that whosoever is dedicated to Thee in this house by holy baptism, may prove faithful to all their covenant obligations; remain in the number of thy faithful and elect children, and may finally come to Thy heavenly and everlasting kingdom through Jesus Christ our Lord.

Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with Thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of His passion.

Grant, O Lord, that by Thy holy Word which shall be read and preached in this place, and by Thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same.

Now, therefore, arise, O Lord, and come unto this place of Thy rest, Thou and the ark of Thy strength. Let Thine eye be open towards this house day and night; and let Thine ears be ready toward the prayers of Thy children which they shall make unto Thee in this place. And whensoever Thy servants shall make to Thee petitions here, do Thou hear them from heaven,

Thy dwelling-place; and when Thou hearest, forgive. And grant, O Lord, we beseech Thee, that here and elsewhere Thy ministers may be clothed with righteousness, and Thy saints rejoice in Thy salvation. And may we all, with Thy people everywhere, grow up into a holy temple in the Lord, and be at last received, through riches of grace in Christ Jesus, into the glorious temple above: the house not made with hands, eternal in the heavens. And to the Father, the Son, and the Holy Spirit, be glory and praise, world without end. Amen.

¶ *Then an appropriate hymn may be sung.*

¶ *Then shall one of the trustees, or some one in their behalf, address the officiating Minister, saying:*

In behalf of the trustees of this church, and the congregation here assembled, I present you this house to be dedicated to the service and worship of Almighty God.

¶ *And he may, if thought wise, present the keys of the church to the officiating Minister.*

¶ *Then shall the Minister say to the Congregation:*

Dearly beloved in the Lord: Forasmuch as devout and holy men, as well under the law as under the gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their

own reason and a sense of holy veneration, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in His service; which pious works have been approved of and graciously accepted by our Heavenly Father: Let us not doubt but that He will also favorably approve our godly purpose of setting apart this place in solemn manner, for the performance of the several offices of religious worship, and bestow His blessing upon this our undertaking.

I therefore pronounce this ——— ——— Evangelical Lutheran Church to be set apart henceforth for offices sacred and divine.

Unto Thee, O God, the Father of our Lord Jesus Christ, and the Creator of all things, we dedicate this house.

Unto Thee, O Christ, the everlasting Son of the Father, and the Redeemer of the world, we dedicate this house.

Unto Thee, O Holy Ghost, proceeding from the Father and the Son, the Sanctifier of the saints, we dedicate this house.

We dedicate it for the offering up of praise and prayer; for the administration of the sacra-

ments; for the preaching of the word. We dedicate it to the extension of the Gospel of Christ, and the salvation of man. We dedicate it to the gracious work of the Holy Spirit, and the promotion of unity, charity, and peace throughout the world.

To these holy purposes, and the furtherance of the will of God in all things, we set apart and consecrate this house, in the name of the Father, and of the Son, and of the Holy Ghost, One God, world without end. Amen.

¶ *Then shall be sung the* Te Deum Laudamus, *as followeth below, or other hymn of praise.*

Te Deum Laudamus.

WE praise *Thee, O God;* we acknowledge *Thee to be the Lord.*

All the earth doth *worship Thee,* the *Father everlasting.*

To Thee all angels *cry aloud;* the Heavens, and *all the Powers therein.*

To Thee, Cherubim and *Seraphim continually do cry.*

Holy, *Holy, Holy,* Lord *God of Sabaoth;*

Heaven and *earth are full* of the *Majesty of Thy glory.*

The *glorious company* of the *Apostles praise Thee.*

The goodly *fellowship* of the *Prophets praise Thee.*

The *noble army* of *Martyrs praise Thee.*

The holy Church throughout *all the world,* doth *acknowledge Thee.*

The *Father* of an *infinite Majesty;*

Thine adorable, true, and *only Son;* also the Holy *Ghost, the Comforter.*

Thou *art the King* of *Glory, O Christ.*

Thou art the *everlasting Son* of the *Father.*

When Thou tookest upon Thee to *deliver man,* Thou didst humble Thyself *to be born of a Virgin.*

When Thou hadst overcome the *sharpness of death,* Thou didst open the Kingdom of *Heaven to all believers.*

Thou sitteth at the right *hand of God,* in the *Glory of the Father.*

We believe that *Thou shalt come to be our Judge.*

We therefore pray Thee *help Thy servants,* whom Thou hast redeemed *with Thy precious blood.*

Make them to be numbered *with Thy Saints,* in *glory everlasting.*

O Lord, *save Thy people,* and *bless Thine heritage.*

Govern them, and *lift them up forever.* Day *by Day* we *magnify Thee.*

And we *worship Thy name*, ever, *world without end.*

Vouchsafe, O Lord, to keep us this *day without sin.*

O Lord, have *mercy upon us*, have *mercy upon us.*

O Lord, let Thy mercy *be upon us*, as our *trust is in Thee.*

O Lord, in *Thee have I trusted:* let me *never be confounded.*

¶ *Then the Minister, appointed for the purpose, shall deliver a sermon suitable to the occasion.*

¶ *If there be a collection it should then be taken.*

¶ *The collection ended, a concluding hymn may be sung.*

¶ *Then immediately before the final blessing, the officiating Minister shall say the following*

Prayer.

Blessed be thy name, O Lord God, that it hath pleased Thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; bless, we beseech Thee, the religious observances of this day, and grant that in this place now set apart to Thy service, Thy holy name may be worshipped in truth and purity through all generations, through Jesus Christ our Lord. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

ORDER FOR THE CONSECRATION OF A BURIAL GROUND.

¶ *The people being assembled on the ground, the Minister shall say:*

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Let us pray.*

O Thou ever blessed Mediator, who was dead, but livest forever, of whom the whole family in heaven and earth is named, and who hast knit all thy saints in one communion unto life eternal, in that mystical body of which Thou art the glorious and ever-living Head; grant us grace so to follow thy blessed saints, who have gone before us, in the faith and fellowship of thy holy Church, that we may come to those unspeakable joys which Thou hast prepared for all that love Thee, from the foundation of the world. Amen.

¶ *The Minister may then read the Scriptures from Gen. 23d chapter and* 1 *Cor.* 15 : 12–26.

¶ *Then the 90th Psalm shall be chanted, or said responsively, as follows:*

Minister. Lord, Thou hast been our dwelling-place in all generations.

Congregation. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

M. Thou turnest man to destruction; and sayest, Return, ye children of men.

C. For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night.

M. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up.

C. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

M. For we are consumed by thine anger, and by thy wrath are we troubled.

C. Thou hast set our iniquities before Thee, our secret sins in the light of thy countenance.

M. For all our days are passed away in thy wrath; we spend our years as a tale that is told.

C. The days of our years are threescore years and ten; and if by reason of strength they be

fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

M. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

C. So teach us to number our days, that we may apply our hearts unto wisdom.

¶ *Then the Minister shall say:*

DEARLY BELOVED: The Holy Scriptures, in divers places, teach us to honor our bodies. God the Father has created them fearfully and wonderfully, and joined their destiny with that of our spirits. God the Son has honored them by taking upon Him the form and fashion of a man in His glorious incarnation, so that His people are flesh of His flesh and bone of His bones. God the Holy Ghost honors them by dwelling in them as His temples. We are, moreover, assured that He who raised up Christ from the dead shall also quicken our mortal bodies by His Spirit that dwelleth in us; and we are encouraged to look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

With the whole Church of all ages, we believe in the resurrection of the body. I am the Resur-

rection and the Life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. Behold, saith the Apostle, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Such being the honor bestowed upon the bodies of the saints, and such the promises graciously delivered unto us concerning them, it is most meet and right that the bodies of the departed which rest in hope should also rest in honor and peace.

We are taught that the Holy patriarch Abraham, the father of the faithful, when he was about to bury his dead out of his sight, bought a burying-place, even the field of Machpelah. There he buried Sarah his wife: there he himself was buried: there they buried Isaac his son, and Rebecca his wife: and there afterwards they buried Jacob and Leah. We read, also, that Joseph of Arimathea, a disciple of Jesus, who waited for the kingdom of God, laid the precious body of Jesus in his own new tomb, which he had hewn out in the rock, and guarded it against

desecration by rolling a great stone to the door, and setting a seal upon it.

Imitating this example of holy men, and led by the devout and tender spirit of the Church in all ages, we do now separate this ground from all common and secular use, and consecrate it under the name of _____, as a place of burial and repose for the bodies of the dead, until the resurrection of the last day. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Let us pray.*

Almighty God, who by the death of thy dear Son Jesus Christ hast destroyed death; by His rest in the tomb hast sanctified the graves of the saints; and by His glorious resurrection hast brought life and immortality to light, so that all who die in Him abide in hope as to their bodies, and in joy as to their souls: receive, we beseech Thee, our unfeigned thanks for that victory over death and the grave which He has obtained for us and for all who sleep in Him; and keep us, who are still in the body, in everlasting fellowship with all that wait for Thee on earth, and with all that are around Thee in heaven, in union with Him who is the Resurrection and the Life; who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Our Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on Earth, as it is in Heaven; Give us this day our daily bread; And forgive us our debts, as we forgive our debtors; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory forever. Amen.

¶ *After which the Minister shall close the service with this Benediction.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

BENEDICTIONS.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

May grace, mercy, and peace, from God the Father, the Son, and the Holy Ghost, rest upon and be with us all, evermore. Amen.

Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shep-

herd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory forever and ever. Amen.—*Heb.* 12 : 20, 21.

May the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle *you.* To him *be* glory and dominion, forever and ever. Amen.—*I Pet.* 5 : 10.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.—*II Cor.* 13 : 14.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Amen.—*Rom.* 15 : 13.

Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ. Amen. —*II Cor.* 1 : 2.

The grace of our Lord Jesus Christ be with you all. Amen.—*Rom.* 16 : 24.

The Lord bless thee and keep thee;

The Lord make His face to shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace. Amen.

Part Third.

ORDER OF SERVICE FOR FESTIVAL DAYS.

INTROITS.

Advent.

I.

THE earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

Who *is* this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

Who is this king of glory? The Lord of hosts, he *is* the King of glory.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

II.

Hosanna to the Son of David; blessed is He that cometh in the name of the Lord.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem.

Behold, thy King cometh unto thee; He is just, and having salvation.

This is the Lord, we have waited for Him; we will be glad and rejoice in his salvation.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

III.

O worship the Lord in the beauty of holiness; fear before Him, all the earth.

Say among the heathen *that* the Lord reigneth; He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

Let the field be joyful, and all that *is* therein; then shall all the trees of the wood rejoice before the Lord.

For He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

IV.

Drop down, ye heavens, from above, and let the skies pour down righteousness.

Rejoice in the Lord alway; and again I say rejoice. The Lord is at hand.

They shall see the Son of Man coming in a cloud with power and great glory.

Even so, come, Lord Jesus.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Christmas.

I.

Blessed *be* the Lord God of Israel; for He hath visited and redeemed His people.

And hath raised up a mighty salvation for us in the house of His servant David.

As He spake by the mouth of His holy prophets, which have been since the world began:

That we should be saved from our enemies, and from the hand of all that hate us.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

II.

O sing unto the Lord a new song; for He hath done marvellous things.

The Lord hath done great things for us; whereof we are glad.

Behold I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying:

Glory to God in the highest, and on earth peace, good will toward men.

For mine eyes have seen thy salvation, which Thou hast prepared before the face of all people.

A light to lighten the Gentiles, and the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

III.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem.

The King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more.

In that day it shall be said to Jerusalem, Fear thou not: the Lord thy God in the midst of thee *is* mighty;

He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Circumcision of Christ—New Year.

O Lord, our Lord, how excellent is thy Name in all the earth; who hast set thy glory above the heavens.

What is man that Thou art mindful of him: and the son of man that Thou visitest him?

Thou, O Lord, art our Father and our Redeemer: from everlasting is thy Name.

Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

Thy throne is established of old: Thou art from everlasting.

The Lord reigneth, He is clothed with majesty; the Lord is clothed with strength, wherewith He hath girded Himself.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Epiphany.

Our help is in the name of the Lord, who made heaven and earth.

Declare His glory among the heathen, His wonders among all people.

The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, light is sprung up.

For the Word was made flesh and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

I will praise Thee, O Lord, with my whole heart; I will show forth thy marvellous works.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Good Friday.

Behold the Lamb of God; which taketh away the sin of the world!

Surely He hath borne our griefs; and carried our sorrows.

He was wounded for our transgressions; He was bruised for our iniquities.

All we like sheep have gone astray; and the Lord hath laid on Him the iniquity of us all.

Behold, and see if there be any sorrow like unto my sorrow.

Be not Thou far from me, O Lord: O my strength, haste Thee to help me.

[*The Gloria Patri is omitted on this day.*]

Easter.

Christ our Passover, is sacrificed for us: therefore let us keep the feast.

Not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Christ being raised from the dead, dieth no more; death hath no more dominion over him.

For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our LORD.

Christ is risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

II.

The Lord is risen and hath appeared unto Simon.

The Lord is risen indeed. Hallelujah!

Why seek ye the living among the dead?

He is not here, he is risen. Hallelujah!

Thou hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hand. Hallelujah!

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ascension.

Ye men of Galilee, why stand ye gazing up into heaven?

He shall so come in like manner as ye have seen him go into heaven.

When he ascended up on high, he led captivity captive, and gave gifts unto men.

The Lord hath made known his salvation: His righteousness hath he openly showed in the sight of all the heathen.

O sing unto the Lord a new song; for He hath done marvellous things.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Pentecost, or Whitsunday.

The whole earth is full of the Spirit of the Lord.

Let the righteous be glad; let them rejoice before the Lord.

I will pour water upon him that is thirsty; and floods upon the dry ground.

I will pour my spirit upon thy seed; and my blessing upon thine offspring.

The Lord *is* my strength and song, and is become my salvation.

The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Trinity Sunday.

Holy, holy, holy, is the Lord God of Hosts; the whole earth is full of his glory.

The Lord hath made bear his holy arm in the eyes of all the nations;

And all the ends of the earth shall see the salvation of our God.

Of him and through him, and to him are all things; to whom be glory, forever. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Festival of the Reformation.

The Lord of Hosts is with us; the God of Jacob is our refuge.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

God is our refuge and strength, a very present help in trouble.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Festival of Harvest, or Thanksgiving.

O Lord, thou crownest the year with thy goodness; and thy paths drop fatness.

Thou visitest the earth and waterest it; thou blessest the springing thereof.

Praise waiteth for Thee, O God, in Zion; and unto Thee shall the vow be performed.

We have thought of thy loving kindness, O God, in the midst of thy temple.

According to thy Name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

A Day of Humiliation and Prayer.

Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me.

They have forsaken the Lord, they have provoked the Holy One of Israel unto anger; they are gone away backward.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But thou, O Lord, *art* a God full of compassion and gracious, long suffering, and plenteous in mercy and truth.

O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

[*On this day the Gloria Patri is omitted.*]

Consecration of a Church.

How amiable *are* thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord.

We will go into his tabernacles: we will worship at his footstool.

Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness; and let thy saints shout for joy.

For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

For the Lord God *is* a sun and shield: the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

O Lord of hosts, blessed *is* the man that trusteth in Thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then, the Gloria Patri being ended, the Minister shall say:*

The Festival Ascription.

Dearly Beloved: We ought at all times humbly to give thanks unto Almighty God for His infinite goodness and mercy towards us; yet ought we chiefly so to do when we meet together to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Where-

fore I beseech you to accompany me with a pure and humble heart unto the throne of the heavenly grace.

¶ *Let us pray.*

Almighty God, Father of all mercies, we, thine unworthy servants, do give Thee most hearty thanks for all thy goodness and loving kindness to us and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ.

[*Here shall be inserted the Collect for the day.*]

And, we beseech Thee, give us likewise that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; that we may walk before Thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

¶ *Then shall be sung the Gloria Patri, or the following:*

Gloria Tibi.

Glory be to Thee,
Glory be to Thee,
Glory be to Thee,
To Thee, O Lord.

¶ *Then shall be said the Apostles' Creed; following thereafter the order of the morning service. An anthem may be sung in place of the hymn after the Scripture reading.*

¶ *Note, that on Good Friday, and all days of humiliation, the usual order of morning service shall be followed, the Glorias being omitted; and the following prayer may be used in place of the Confessional Prayer on such days.*

Prayer for Days of Humiliation.

O most mighty God and merciful Father, who hast compassion upon all men, who desirest not the death of a sinner, but that he should turn from his sin and be saved, mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Spare us, good Lord, spare thy people, whom Thou hast redeemed; enter not into judgment with thy servants, who are poor, unworthy sinners; but so turn thine anger from us, who meekly acknowledge our unworthiness, and truly repent of our faults, and so help us in this world, that we may ever live with Thee in the world to come.

[*Here shall be inserted the Collect for the day.*]

Turn Thou us, O good Lord, and so shall we be turned. Be favorable, O Lord, be favorable to thy people, who turn to thee in weeping, fasting, and prayer. For Thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punish-

ment; and in thy wrath rememberest mercy. Spare thy people, good Lord; and let not thine heritage be brought to confusion. Hear us, O Lord, and after the multitude of thy mercies look upon us; through the merits and mediation of thy blessed Son, Jesus Christ, our Lord. Amen.

[*The Gloria Patri is not sung.*]

COLLECTS FOR FESTIVAL AND OTHER DAYS.

The First Sunday in Advent.

ALMIGHTY God, give us grace, that we may cast away the works of darkness, and put on the armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again, in His glorious majesty, to judge both the quick and dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.*

Or this:

O Lord Jesus Christ, who at thy first coming

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* When these Collects are used with the Festival Prayer, the "Amen" need not be spoken by the Minister.

didst send thy messenger to prepare thy way before Thee, grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

Or this:

Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

The Epistle: Rom. 13 : 11–14.
The Gospel: Matt. 21 : 1–9.

Christmas Day.

O Lord God, our heavenly Father, we thank Thee that of thy great goodness and mercy, Thou hast caused thine only begotten Son to become partaker of our flesh and blood, that we through Him might be redeemd from sin and everlasting

death; and we pray thee: enlighten our hearts, that we may be truly thankful to Thee for His gracious incarnation and birth, that we may be comforted by the same in all time of tribulation and temptation, and in the end be saved with an everlasting salvation; through thy dear Son, Jesus Christ our Lord. Amen.

The Epistle: Tit. 2 : 11–14.
Or, Isa. 9 : 2–7.
The Gospel: Luke 2 : 1–14.

The Circumcision of Christ, or New Year's Day.

O Lord God, heavenly Father, we give thanks to Thee that Thou hast made Thy dearly beloved and only-begotten Son obedient to the law, that he might redeem them that were under the law from the curse; we beseech Thee: enlighten our hearts by thy Holy Spirit, that when our consciences accuse us of sin, we may be comforted by His obedience, may walk during this year in newness of life, and at last inherit everlasting salvation; through thy Son, who liveth and reigneth with Thee, in the unity of the Holy Spirit, forever and ever. Amen.

Or this:

Almighty God, our heavenly Father, we give Thee humble and hearty thanks that during the

past year Thou hast preserved us from all evil, hast bestowed upon us all manner of good, and dost permit us to enter upon a new year; and we pray: that it may please Thee mercifully to crown the same with thy goodness, to bless us and our households with thy heavenly gifts, and to grant and preserve unto us whatsoever is necessary for our bodily wants, to avert from us all calamities and evils, and to make this to be unto us a blessed, peaceful, and happy year; for the sake of Jesus Christ, thy dear Son, our only Saviour. Amen.

The Epistle: Gal. 3 : 23–29.
The Gospel: Luke 2 : 21.

Epiphany.

O God, who by the leading of a star didst manifest thy only-begotton Son to the Gentiles; mercifully grant that we, who know Thee now by faith, may after this life have the fruition of thy glorious Kingdom; hear, we beseech Thee, the prayers of thy people who call upon Thee; and grant that they may both receive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

Or this:

O God, whose blessed Son was manifested that

He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious Kingdom; where, with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. Amen.

The Epistle: Eph. 3 : 1, etc.
The Gospel: Matt. 2 : 1–12.

The First Sunday in Lent.

Almighty and everlasting God, our heavenly Father, who didst give thy Son to suffer for us the painful death of the cross, that Thou mightest remove from us the power of the enemy; grant that the bitter sufferings of thy dear Son may so move our hearts, that we may seek and obtain the forgiveness of our sins and everlasting redemption; through thy Son, Jesus Christ our Lord. Amen.

Or this:

O Lord Jesus Christ, who didst fast forty days and forty nights in the wilderness, and didst overcome all the temptations of the devil; we

thank Thee, that for our salvation, Thou wast in all points tempted like as we are, yet without sin, and as our merciful High Priest canst be touched with the feeling of our infirmities; and we pray Thee: give us grace steadfastly to resist the allurements of sin, that the lusts of our flesh being subdued to the Spirit, we may ever obey thy godly leadings in righteousness and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Epistle: 2 Cor. 6 : 1–10.
The Gospel: Mat. 4 : 1–11.

The Sunday next before Easter, called Palm Sunday.

Almighty and everlasting God, who hast led thy dear Son Jesus Christ through sufferings and death to thine eternal glory, and hast exalted Him at thy right hand to be Lord of Lords and King of Kings; we beseech thee: grant us thy good Spirit, that with willing hearts we may receive Him as our King, follow His example in true humility, that being made perfect through sufferings, we may enter into eternal glory; through thy Son, Jesus Christ our Lord. Amen.

The Epistle: Phil. 2 : 5–11.
Or: 1 Cor. 11 : 23–32.
The Gospel: Mat. 21 : 1–9.

Good Friday.

Almighty Father, everlasting God, who didst give thine only-begotten Son to suffer the painful death of the cross, in order that He might deliver us from evil; grant that we may so keep this day, and so become partakers of His bitter sufferings and death, that we may receive the forgiveness of our sins and redemption from everlasting death; through Jesus Christ thy dear Son, our Lord and Saviour, who liveth and reigneth with Thee, in the unity of the Holy Spirit, for ever and ever. Amen.

The Epistle: Heb. 10 : 1, etc.; or Is. 53 : 1, etc.
The Gospel: John 19 : 1, etc.

Easter Sunday.

Almighty God, who through thine only-begotten Son Jesus Christ has overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee, that, as by thy special grace Thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; enable us so to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and holiness of heart, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle: I Cor. 5 : 6–8, and Col. 3 : 1, etc.
The Gospel: John 20 : 1, etc.

Ascension Day.

Almighty God, who hast raised up thy dear Son from the lowliness of His earthly state to thy right hand in the heavens; grant that like as we do joyfully believe and this day celebrate His ascension, so we may even in this present world live in heavenly things, seeking only the things which are eternal, that we may in the end be made partakers of the glory of thy Son Jesus Christ, our Lord. Amen.

The Epistle: Acts 1 : 11.
The Gospel: Mark 16 : 14–20.

Whitsunday.

O Lord God, our heavenly Father, who didst on the day of Pentecost pour out thy Holy Spirit, according to thy promise, upon the Apostles and first believers, and didst fill them with His power; we beseech Thee: grant that we may be led by the same spirit into all truth, and evermore rejoice in His holy comfort, and be filled with His power; through thy dear Son Jesus Christ, our Lord and Saviour. Amen.

The Epistle: Acts 2 : 1–13.
The Gospel: John 14 : 23–31.

Trinity Sunday.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of

a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee that Thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

Or this:

O God, the strength of all those who put their trust in Thee; mercifully accept our prayers: and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of thy grace, that in keeping thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. Amen.

The Epistle: Rom. 11 : 33–36.
The Gospel: John 3 : 1–15.

FESTIVAL PRAYERS.

Advent.

ALMIGHTY God, who by the word of thy holy prophets didst proclaim the coming of thy Son, our Lord and Saviour Jesus Christ, the Hope of Israel and the Redeemer of the world, aid us, we beseech Thee, heartily to re-

pent of all our sins, and so to humble ourselves that we may be prepared to receive Him with gladness, and to join in singing, Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!

Arise, O Sun of righteousness, with healing in thy wings, that the nations which sit in darkness and in the shadow of death may behold thy great light, and all flesh see the salvation of our God. O thou true Light of the world, shine into our hearts, and give us the light of the knowledge of the glory of God, that we may be changed into the same image and fashioned into the likeness of thine own glory. O thou Son of God, who art the First and the Last, and hast the keys of death and life, own us as Thine, as heirs of thy salvation. Send thy blessing anew upon this church, and upon all thy churches. Make this the beginning of a time of illumination to those who have strayed from thy ways; of repentance and conversion to sinners; and of blissful progress in the efforts of thy sincere followers. Let it be a period of reunion to the separated, of relief to the suffering, of comfort to those that mourn, and of blessing and peace to all who call upon thy name.

[*Other Prayers.*]

Grant us grace, we beseech Thee, to pass the time of our sojourning here in fear, in daily watch-

fulness and prayer, ever looking for and hastening unto the day of thy coming in the glory of the Father, with all thy holy angels to be adored of all them that believe, and dreaded by such as have not obeyed thy gospel. Let not that day come upon us unawares, or surprise us in unbelief and sin. And when thou comest in thy power, enable us, blessed Saviour, to lift up our heads with joy, and behold the fulness of our redemption drawing nigh.

Hear us, O thou eternal Son of the Father, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Christmas.

O God, Creator, Benefactor, and Father of mankind, we come before Thee to acknowledge thine infinite goodness, to praise Thee for those mercies which are over all thy works, but especially to thank Thee for those unspeakable mysteries of wisdom and love, of which we are this day so joyfully reminded. Herein is love; not that we loved God, but that He loved us, and gave his Son to be the propitiation for our sins.

Adoration and praise be unto Thee, O gracious Father, that, when darkness covered the earth, and gross darkness the people, Thou didst mercifully interpose in behalf of our fallen race, and

raise up for us a Saviour able to help and mighty to deliver. Adoration and praise be unto Thee, that, through His mediation and Gospel, pardon and peace, and everlasting life are offered to the sinful and lost children of men. Adoration and praise be unto Thee for the evidences Thou hast given of the gracious mission and divine character of our Saviour, and that none who trust in Him shall ever be confounded. Oh, who can express the greatness of thy compassion, or worthily thank Thee for thy wonderful arrangements for our redemption and happiness!

God of mercy, let it please Thee to add grace to grace. Help us to contemplate the matchless event we this day commemorate with those affections which its importance demands. Pour out into our hearts that gratitude which shall prompt the most ardent devotion to thy service, and render our whole life one continued act of thanksgiving. Aid us to form right conceptions of Christ and his Advent. Make us sensible of our great need of this dispensation of thy mercy. Animate us to accept it as our only hope of forgiveness and reconciliation. Assist us with devout gladness to exclaim, "Blessed is He that cometh in the name of the Lord." Enable us to receive His gospel with living faith, to learn of Him, as the great Prophet of God, to bow down

to Him as Head over all things to the Church, to depend upon Him as the Author of our salvation, to trust in Him as our Redeemer, and to follow Him with implicit confidence in his leadership and promises. May it be our great concern to grow in our knowledge of Him, to be redeemed through Him from all sin and corruption, to honor His name by a holy walk and conversation, to promote His kingdom and glory, and to realize the fulness of hope and peace which He came to impart to poor, miserable sinners.

Grant, O Lord, we beseech Thee, that the good tidings of great joy in which we exult this day may be communicated to all the world. May all who profess themselves Christians arise and shine by reason of the glory of the Lord that is risen upon them. Let the righteous flourish in the blessed rule of the Prince of Peace, and all people learn to rejoice in His name, which shall endure for ever and ever. Amen.

[*Other Prayers.*]

Accept, O Lord, our supplications for the relief of the sorrowful and the unhappy. Looking up to thy throne this day, may they be ransomed from every foe and every fear! Bind up the broken-hearted, and proclaim liberty to the captives. Give to them that mourn beauty for ashes,

and the garment of praise for the spirit of heaviness. Assist all the penitent and contrite to cast away their burdens, and to see in Jesus Christ an all-sufficient Redeemer.

We offer these our unworthy sacrifices, O God, in the name of thy blessed Son our Lord, beseeching Thee that, in His second coming in glorious majesty to judge the world, we, with all His redeemed, may have our perfect consummation and bliss in His everlasting kingdom, who reigneth with Thee and the Holy Spirit, world without end. Amen.

The Close of the Year.

Almighty God, our heavenly Father, we give Thee hearty thanks, that in thy great goodness thou hast again preserved us during another year, and hast bestowed upon us innumerable blessings both for our bodies and souls. We humbly confess, that we have not always been duly mindful of thy goodness, but have in various ways abused thy gifts, and through our natural infirmity sinned against Thee, by thought, word, and deed, and have thereby most justly deserved thy wrath and indignation. But we most earnestly beseech Thee to have mercy upon us, to pardon and deliver us from all our sins and wickedness. And as by thy merciful Providence,

we have been brought to the close of another Year, we pray Thee to renew unto us thy fatherly love and faithfulness, and to grant us thy Holy Spirit, that with the year that has passed away, we may put off all our old sins, our evil desires and lusts, and with the new year begin to live a truly Christian life, serving Thee daily with renewed and contrite hearts. Let thy blessing be upon us, O Lord, and mercifully defend us in the coming year from all evil of body and soul. Make thy face to shine upon us, and be gracious unto us; lift up thy countenance upon us, and give us thy present and everlasting peace, that we may so pass all the days of our sojourning here on earth, that after this life we may live with Thee and all thy holy Angels for ever and ever, through Jesus Christ our Lord. Amen.

The New Year.

O God our heavenly Father! thou hast been the refuge of thy people in all generations; thy years fail not; and thou art from everlasting to everlasting, unchangeable forever. We bless Thee, that in thy mercy, thou has brought us to the beginning of this new year.

We adore Thee as the Author of our being, the Source of all our comforts, and the Giver of every good and perfect gift. It is by thy might

that we have thus far been sustained; and it is of thy mercy that we have not been destroyed. Thy compassions are new every morning, and thy faithfulness endureth forever. Year after year thou hast spared and blessed us; not dealing with us after our sins, nor rewarding us according to our iniquities. Our afflictions have been fewer than we have deserved; and thy favors and bounties are more than we can enumerate or understand. Our health and strength, our food and raiment, our comforts and pleasures, our preservation from harm, our ability to do aught that is good, the encouragements of thy word, the means of grace, and the hope of glory through the Son of thy love,—all have flowed from thy great goodness. There has not been a day, or an hour, of the year we have just completed, or of any portion of our lives, in which thou hast not exhibited thy kindness and thy care. Unto thy name, O Lord, be all the praise!

Oh that every moment of the past year had been a witness to our gratitude, obedience, and love, as it has been of thy long-suffering and tender mercy! Unto Thee belong glory and honor; but to us, shame and confusion of face. How many duties we have neglected! How little have we profited by the blessings and op-

portunities that have been granted us! With how many errors do our consciences upbraid us, besides those which are known only unto Thee! Who can understand his faults? God be merciful to us sinners! Oh, cease not, we pray Thee, to spare, to forgive, and to bless us, thine unworthy servants. Suffer us not to carry one of our old sins with us into the new year, unforgiven, unlamented, unforsaken. With the new year of time, may we have new hearts, and become new creatures! Renew a right spirit within us, and let thy Fatherly goodness follow us all the days of our life. Grant us all holy desires and just works. Take from us all sorrow; preserve us from all sin and danger, and lead us in the way everlasting. Help us to remember how frail we are, to bear in mind the uncertainty of life, the solemnity of death, and eternity. And may we be thereby effectually led to press forward in the path to heaven, and by patient continuance in well-doing to seek for an immortality of joy and felicity in thy kingdom.

Father of all mercies! prepare us for all the duties of the year; continually impart unto us the wisdom and the strength we shall need, and assist us to seek them from thee. Fit us, we pray Thee, for all that the future may bring. We know not what a day may bring forth; but

we would, by faith in thy promises, go forward, casting our burdens upon Thee. Thus far thou hast been our helper, and we will rely upon thy promise never to leave nor forsake us. If we are blest with prosperity, may it render us more grateful and generous, and be enjoyed with Christian temperance and moderation. If we are tried by adversity, may we not fail in the hour of trouble, or offend against Thee, but trust in thy wisdom and goodness. If those we love are continued unto us, may we love them as heirs of eternal life, and hold them at thy disposal. If they are called from us, may we resign them calmly to Thee, anticipating a blessed reunion of the just in heaven. If we ourselves shall hear the summons of death, or shall be unexpectedly cut off from the world, may we be found ready for our Lord's appearing, and meet for the inheritance of the saints. In every event, may we be found doing justice, loving mercy, walking humbly before Thee, and setting our hearts upon heaven.

[*Other Prayers.*]

Most merciful God, show thy loving-kindness unto all for whom it is our duty to pray. Multiply thy grace and peace upon our kindred and friends. Prosper thy work in this community, and have mercy upon all men. Enlighten and

sanctify all ministers of the Gospel, and build up thy holy Church, throughout the world. Bless the aged and the young, the rich and the poor. Protect our country in all its interests, and direct our rulers and magistrates according to thy will. Watch over the cause of truth and righteousness in all the world. And let this be a year of deliverance to the oppressed, of consolation to the afflicted, of peace to the nations, of wide diffusion to thy Gospel, of unfeigned repentance to the careless, and of joyful progress in faith, and love, and hope, to all upright souls. And unto Thee, who art able to do exceeding abundantly above all that we ask or think, be glory, by Christ Jesus, throughout all ages. Amen.

Epiphany.

Almighty and everlasting God, the merciful Father of Lights, from whom cometh down every good and perfect gift, we praise and give thanks to Thee, that thou didst manifest unto the wise men of the East the new-born King of the Jews, thine only begotten Son our Lord Jesus Christ, as the blessed light of the gentiles, and in thy great mercy didst, through Him, call us also from the darkness and shadow of death to thy marvellous light. Grant unto us the ex-

ceeding great joy of thy presence, that we may abound in hope through the power of the Holy Ghost.

[*Other Prayers.*]

Mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy hand to help and defend us. Manifest thyself unto those who sit in darkness, and let the light of thy countenance shine into the hearts of the sorrowful. Shed abroad the knowledge of thy truth, a light to lighten the gentiles, and the glory of thy people Israel. We pray Thee, so to let this blessed light always shine upon us, and so to bestow upon us the help and comfort of thy Holy Spirit, that we may daily increase in the knowledge of our Lord and King; honor, confess, and worship him; take up our cross and follow after him; and always walk in this way as becometh the children of light, that when our last hour shall come, we may pass with joy and comfort through the dark valley of death, and live with Thee for ever in the light and glory everlasting, through the same, thy dear Son, our Lord and Saviour Jesus Christ. Amen.

The Passion of Christ, or Good Friday.

1.

O Lord Jesus Christ, who by thy holy and

innocent sufferings didst procure for us poor sinners the grace of thy heavenly Father, and didst bring back to us everlasting life, we most heartily thank Thee, for thy bitter sufferings and death, and the great love which thou didst thereby show unto us. Preserve us, we beseech Thee in thine everlasting love, and give us the grace of thy Holy Spirit, that we may with truly grateful hearts acknowledge the benefits of thy redemption, and be thereby strengthened in our faith, cheered in our hope, inspired with sincere love to Thee, encouraged to be patient in all our trials and distresses, and to persevere in our obedience to thy good and gracious will, that we may be dead indeed unto sin and live unto Thee, and serve Thee in righteousness and true holiness all the days of our lives; and finally depart this life in peace, and inherit life everlasting, through the merits of thy bitter sufferings and death, who livest and reignest with the Father and the Holy Ghost, for ever and ever. Amen.

2

O Lord our heavenly Father, almighty and everlasting God, who of thy great mercy to a sinful world didst not spare thine only-begotten Son, but delivered him up for us all, that

through Him we might be restored to everlasting life and happiness; we give thee most hearty thanks for this thy marvellous grace, in that thou hast made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.

O Lord Jesus Christ, most blessed Redeemer, thou wast despised and rejected of men, a man of sorrows and acquainted with grief. The Lord hath laid on Thee the iniquity of us all; thou didst surely bear our griefs and carry our sorrows; thou wast wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon Thee, and with thy stripes we are healed. Wherefore we give Thee everlasting praise, that for our benefit thou didst endure all these unspeakable sufferings and wast obedient unto death, even the death of the cross. Have mercy upon us, O Lord, and save us, that not any of us may perish. As thou hast made thyself an offering for sin, give us, we pray Thee, thy Holy Spirit, to aid us in turning to Thee; and as thou hast borne our iniquities, do thou also justify us by a true knowledge of Thee. We have made Thee to serve with our sins, we have wearied Thee with our iniquities; help us now, O Lord, that we may not die in our sins without true repentance, nor by our sinful life crucify

Thee afresh, and by our unholy contempt tread under foot thy blood, which cleanseth us from our sins. Grant especially, we beseech Thee, that we may with truly contrite hearts daily and earnestly contemplate thy sufferings and death, and by a living faith in Thee take refuge to thy wounds, and through the merits of the same become partakers of everlasting life.

[*Other Prayers.*]

Finally we pray Thee to grant us grace at all times to take up our cross and to follow Thee, to the end that suffering with Thee, we may also be glorified together with Thee in thy heavenly kingdom, where thou livest and reignest with the Father and the Holy Ghost, one God, for ever and ever. Amen.

Easter.

Almighty and everlasting God, who through thine only-begotten Son Jesus Christ, hast overcome death, and opened to us the gate of everlasting life, by thy special grace aiding us, we will come into thy gates with thanksgiving, and into thy courts with praise.

Glory be to Thee, O Lord, who art from everlasting to everlasting. Glory be to Thee, the God and Father of our Lord Jesus Christ, who

hath made this day for us that we might rejoice and be glad in it. Glory be to Thee, that thy beloved Son was manifested in the flesh, that he might take away sin by the willing sacrifice of himself upon the Cross, bring life and immortality to light, and open the kingdom of heaven to all believers. Glory be to Thee, who art so wonderful in counsel and excellent in working! Thou hast not left his soul in hell, neither suffered thy Holy One to see corruption. Thou hast made known to Him the ways of life, that through sufferings He should enter into his glory. Thou hast loosed for Him the pains of death, and made Him full of joy with thy countenance. Glory be to Thee, that by the resurrection of Jesus his innocence is vindicated, his claims approved; that instead of the crown of thorns, He now wears a crown of glory; that He reigns forever at thy right hand; that He is appointed to lead his followers unto living fountains of water; and that where He is, there shall they be with Him in blessedness everlasting.

Most merciful God, forgive, we beseech Thee, the errors and transgressions by which we have made ourselves unworthy of such unspeakable condescension and mercy. Enlighten the eyes of our understanding, that we may know what is the hope of our calling, and help our infirmities

that we may rejoice with our whole heart in His glorious Gospel. Whilst we praise Thee that Jesus was delivered for our offences and raised again for our justification, O quicken us together with Him, that we may walk in newness of life; being dead indeed unto sin, but alive unto Thee. Whilst we rejoice in that lively hope to which thou hast begotten us again according to thine abundant mercy by the resurrection of Jesus Christ from the dead, the hope of an inheritance incorruptible, undefiled, and that fadeth not away,—enable us to purify ourselves even as He is pure, to seek those things which are above, and lay up for ourselves treasures in heaven. Amidst the temptations and discouragements of this mortal life, may we be steadfast, and immovable, always abounding in the work of the Lord; forasmuch as we know that our labor is not in vain in the Lord. Whatever comforts thou shalt send us, may they be heightened by the reflection, that they are a foretaste of yet greater and more enduring joys. In all the afflictions of life, and in the decay of nature, may we be enabled to realize with humble and holy confidence, that our Redeemer liveth. When we are called to mourn at the door of the sepulchre, may we be cheered by the thought, that those who sleep in Jesus will God bring with him. And when we

ourselves shall depart this life, may we be enabled to say: O death where is thy sting? O grave where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

O God, who by thy mighty power, didst overthrow the powers of darkness, and for the sufferings of death hast crowned the Captain of our salvation with glory and honor, give him, we pray Thee, the heathen for His inheritance, and the uttermost parts of the earth for His possession. May all his enemies be put under his feet, and all ungodliness and wickedness be subdued. As thou hast appointed a day in which thou wilt judge the world in righteousness, and hast given assurance of it unto all men, in that thou hast raised Christ Jesus from the dead; may all in every land prepare themselves for His final coming, and be made meet for an entrance into His heavenly kingdom.

[*Other Prayers.*]

God of all peace and comfort, regard, we pray Thee, in compassion, all who are undergoing the changes and trials of this fleeting world; all who are oppressed by lawless might; all who are suffering for truth and conscience sake; all who are beset with temptations to sin; all who are

sinking under the weight of disease; all who are ready to despair of thy grace; all who are troubled by the fear of the grave; all who are entering into the valley of the shadow of death; may Christ be in them the hope of glory. And at His appearing may the trial of their faith be found unto praise and honor.

Now unto Thee who art able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.

Ascension Day.

Almighty Father! we lift up our hearts to Thee as the Sovereign and Lord of all. We adore Thee for thy great glory, and for all thy wondrous works of love and mercy towards us and all thy creatures. We thank Thee for thine only Son Jesus Christ, who was delivered for our offences, and raised again for our justification. We thank Thee for his appearance in human flesh, for his holy life, for his blessed teachings, for his sufferings and death, for his resurrection from the dead, and for all his sacred appointments and cheering promises. And with special gratitude this day do we bless Thee for

his triumphant ascension into heaven, where he has entered as our Forerunner and our Advocate with the Father. We thank Thee that Thou hast so gloriously crowned his labors upon earth and his obedience unto death. We thank Thee that from his deep humiliation he hath been raised to glory and majesty, and dominion forever. We rejoice in him as our King, who now liveth and reigneth with Thee in the glory which he had with Thee before the world began. We rejoice in him as the all-sufficient Saviour who has entered for us into the holiest, having obtained a royal and eternal priesthood, whereby he is able to save unto the uttermost all that come unto God by him. We delight, O Father, to honor Him whom Thou hast honored, and of whom Thou hast said, Let all the angels of God worship him!

Lord Jesus, thou only-begotten of the Father, full of grace and truth, thou Prince of life and peace; for Thee the everlasting doors were lifted up!

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

Thou tookest upon Thee to deliver man.

Thou hast overcome the sharpness of death.

Thou hast opened the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the Glory of the Father.

Thy name is above every name, and thy kingdom is an everlasting kingdom.

Forget not, we pray Thee, thy weak and sorrowing people on the earth. Remember thy toiling Church, and let thy heavenly benediction and thy gracious gifts be upon it and abide with it. In all our tribulations may we look up to Thee and find favor. As Thou hast opened to us the kingdom of heaven, give us grace that we may not come short of it by an impenitent and unthankful life. Lift us up by thy Holy Spirit above the allurements of this fading world; help us to despise every sordid pleasure and sinful desire, that we may ever seek after those things which are above, where Thou sittest at the right hand of the Father. Extend thy kingdom upon earth according to the greatness of thy power, remove all error and false doctrine, give light to them that are in darkness, and success to those whom Thou hast sent to preach thine everlasting Gospel. Give thy peace unto them that seek to obey thy truth, and turn the hearts of the wicked and impenitent unto Thee. Revive with thy consolations all who are in affliction and temptation, that they may not fall away from Thee. Be with us, O gracious Saviour, and with

all thy Church, even unto the end, that when Thou comest again, as Thou hast promised, we may appear before Thee with rejoicing.

Most heartily we pray Thee to protect, with thine almighty hand, thy people whom Thou hast redeemed with thy precious blood. Leave us not comfortless, but abide with us even unto the end of the world, and graciously continue unto us thy word and thy holy Sacraments; send forth faithful laborers into thy harvest, endue all thy ministers with the power of thy Holy Spirit, and bless their labors, to the end that sinners may be converted unto Thee, and many souls gathered into thine everlasting kingdom.

[*Other Prayers.*]

O Lord Jesus Christ, who, by the offering up of thy body and blood, and thine ascension into glory, hast given us a sure pledge, that after this life we also shall come to the joy and felicity of everlasting life; grant that we may be encouraged by thy triumphant ascension to turn away our hearts from the perishable things of this world, and to seek an entrance into that kingdom whither Thou art gone before, who liveth and reigneth with the Father and the Holy Ghost, one God, world without end. Amen.

Whitsunday.

ALMIGHTY and everlasting God, the Father of our Lord Jesus Christ, we worship Thee. We give thanks to Thee that on this holy day of Pentecost Thou didst reveal thyself from heaven, and visibly pour out the Holy Spirit upon thine Apostles in Jerusalem; we give thanks to Thee that Thou dost thereby make known unto us, that through the power and operation of the Holy Spirit, by the preaching of the Apostles and all true ministers of thy word, Thou desirest to gather unto thyself from among the sinful, condemned, and lost race of man, a holy and everlasting Church; to enlighten, sanctify, and save our souls, and so to rule them by thy Holy Spirit, that we may know, honor, and worship Thee, the only true God. We therefore beseech Thee, most merciful Father, through Jesus Christ, our only Saviour, that it may please Thee even as of old, so now also and ever hereafter to pour out thy Holy Spirit into our hearts, to purify and renew them, and to make us steadfast and immovable in our faith. O cast us not away from thy presence, and take not thy Holy Spirit from us. Restore unto us the joy of thy salvation; and uphold us with thy free Spirit, that by the word of thy truth we may be preserved in the saving faith. Bring to nought, we

pray Thee, the wicked designs of all false teachers and ungodly men, who would lead us away from the good pasture of thy word into the destructive ways of sin and of Satan.

May it please Thee to govern with thy good Spirit the hearts of all Christian Rulers. Bless the land in which we live. Enlighten and direct the President of the United States and all others in authority. Grant them in health and prosperity long to live, and enable them to secure to all our people peace, liberty, and happiness. Rule and direct by the Spirit of thy grace the hearts of all parents, children, and servants, that they may have Thee always before their eyes, and fulfil the duties of their several stations in righteousness and true holiness as shall be well pleasing to Thee, serving Thee all the days of their lives. And do Thou, by the continual aid of thy Holy Spirit, help us to increase in all knowledge, faith, charity, purity, and truth, and at last to receive the end of our faith, even the salvation of our souls, through Jesus Christ our Lord

[*Other Prayers.*]

O LORD Jesus Christ, eternal Son of the Father, who according to thy word and promise didst send down the Holy Spirit into the hearts of thy chosen disciples, that they

might go into all the world and preach the gospel to every creature; we most earnestly beseech Thee to bestow upon us also the gift of thy Holy Ghost, that we may be enlightened with the true knowledge of God and purified from all uncleanness to do thy will; that so we may be made the temples and habitations of the Holy Spirit.

O Holy Ghost! true and eternal God, with the Father and the Son, fulfil in us, we beseech Thee, this day, thy promise of love, and abide with us forever. Enlighten and inspire us with holy zeal and fervency of spirit. Lead us into all truth. Enter into us as thy living temples, and sanctify us wholly in body, soul, and spirit, that we may not fulfil the lust of the flesh, but walk in all holy obedience and devotion. Redeem our souls from the spirit of bondage and fear, and comfort us in all our tribulations. Free us from the law of sin and death, and enable us to attain unto the liberty and peace of thy saints. Assist us in our prayers, and witness with our spirits that we are the children of God. Seal us according to the promise, and be thyself the earnest of our inheritance until our redemption be complete.

And now, unto the Father, the Son, and the Holy Ghost, one God, be all praise, might, worship, and dominion, world without end. Amen.

Trinity Sunday.

HOLY, Holy, Holy Lord God of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High.

We give thanks to Thee, most merciful God, the Father of our Lord and Saviour Jesus Christ, that together with the Son and the Holy Ghost Thou didst create and dost preserve the heavens and the earth, angels and men, and all things that exist. We bless Thee, that of thine infinite goodness and mercy, Thou didst by thy holy word reveal Thyself to the children of men, as one eternal God, in three persons, co-equal in majesty, power, and glory. O God the Father, Son, and Holy Ghost, Most Holy and ever blessed Trinity, we worship Thee in true faith, we praise Thee, we acknowledge Thee, we glorify Thee, we give thanks to Thee now and evermore, and by our prayer and pure confession, we would separate ourselves from all who do not acknowledge and worship Thee as the only true and living God.

O God, the Father everlasting, who from all eternity didst beget the Son, and through him didst make known to us the counsel of our salvation, and hast ordained him to be the Mediator and Redeemer of the whole human race; we

come before Thee with humble hearts, beseeching Thee to have mercy upon us, and to forgive us all our sins; lift upon us the light of thy countenance, and we shall be healed. O God, the strength of all those who put their trust in Thee, may it please Thee to gather together a holy Church in all the parts of the world to worship and praise thy holy name, and to preserve unto Thyself among us also a holy people. We commend to the care of thy merciful Providence our rulers and all in authority, beseeching Thee to grant, that by the effectual working of thy Holy Spirit, they may so rule and govern, that we may lead a quiet and peaceable life in all godliness and honesty. Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of thy grace, that in keeping thy commandments we may please Thee, both in will and deed, through Jesus Christ our Lord.

O God, the everlasting Son, who art the express image of thy heavenly Father, and the brightness of his glory, who of thine unspeakable love didst take upon Thee our nature, and didst make an atonement for all our sins, we praise and magnify Thee for all thy goodness and mercy, and humbly acknowledge, that we can never worthily thank Thee therefor. Have

mercy upon us, O Lord, and cleanse us from all our sins with thy most precious blood. Preserve to us thy holy Word, and the right use of the blessed Sacraments. Defend us from all error and false doctrine. Bring to naught the devices of all the enemies of thy word, who trouble us, that they may have no power over us to lead us in the paths of sin and destruction. Grant protection and deliverance to the whole Christian Church upon earth; give to all its members a steadfast faith, patience, and comfort in all their trials and distresses, and conduct them in safety through this vale of sorrow unto the kingdom of thy glory.

O God, the Holy Ghost, who art sent from the Father and the Son into our hearts to renew them; enlighten us and enkindle within us a true and saving faith. Direct and lead us into thy truth, and keep us steadfast in the same amidst all the assaults and temptations of the world, even unto the end.

[*Other Prayers.*]

O most merciful and ever-faithful God, Father, Son, and Holy Ghost, most Holy and ever-blessed Trinity, grant us thy heavenly grace to persevere in the true Christian faith, to live a godly life, that after the trials and afflictions of this mortal

state, we may enter into the company and fellowship of the holy angels and of the redeemed, and see Thee face to face, and love and praise and magnify and worship Thee, world without end. Amen.

The Festival of Harvest.

[*Other Prayers.*]

ALMIGHTY and most merciful Father, the Giver of all good and perfect gifts, we render to Thee most hearty thanks, and praise thy holy name, that in these last days Thou hast so richly blessed us with thy good word and the holy Sacraments, and also abundantly supplied all our daily bodily wants. In thy merciful Providence Thou hast again bestowed upon us a plentiful harvest of the fruits of the earth. Thou hast watered the hills from thy chambers; Thou hast given us rain and sunshine in their season, and hast protected our fields from the storm and the tempest. We acknowledge and confess before Thee, O God, that we are not worthy of the least of all thy benefits, that by our disobedience, ingratitude, and abuse of thy gifts, and by other manifold sins which we have committed against Thee, we have most justly deserved that Thou shouldst withdraw from us thy merciful visita-

tions. But we are heartily sorry for all our ingratitude, and do earnestly repent of all our wickedness and sins. And as unto Thee, O Lord, belong mercies and forgiveness, we beseech Thee in the name of our Lord Jesus Christ, deal with us, not according to our unworthiness, but according to our great need. Take not away from us thy holy word, the spiritual manna and bread of our souls. Mercifully preserve us and our children from all error and false doctrine, for thy testimonies, O Lord, are sure. Holiness becometh thy house forever. And as Thou, O God, hast permitted us again to gather in the fruits of the earth, we praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee in the name of our Lord Jesus Christ, and humbly pray Thee to sanctify all thy gifts to our use, and to incline our hearts always to do good and to distribute to the relief of the needy. Preserve us, O Lord, and continually give us those things which are necessary, as well for the body as the soul, until, in the general harvest of the world we shall be gathered into thy kingdom, and eat and drink with all thy saints in everlasting life, through Jesus Christ, thy dear Son, our Lord. Amen.

The Festival of the Reformation.

O LORD God, our heavenly Father, from whom cometh our help and salvation; Thou didst come to the help of our fathers; Thou didst deliver them from error; Thou didst visit them with thy salvation. We would remember thy mighty acts, and declare thy glory from generation to generation. We therefore come before Thee this day with praise and thanksgiving.

O God, Thou hast manifested thy power and faithfulness and glorified thy name; Thou hast delivered the Church of thy dear Son from the power of darkness; Thou hast broken the chains of her bondage; Thou hast opened anew the word of life unto the flock of Christ and gathered together thy people in a true and saving faith. Lord, it was thy work, and not the work of man. Thou didst raise up those faithful servants who clearly saw, and deeply felt the errors and corruptions of the Church. Thou didst enlighten them with the knowledge of thy truth and set them free, that they might bring others to the blessed liberty of Christ Jesus. Thou didst inspire them with courage to stand forth in thy strength as witnesses for Thee, to assail the corruptions which had been brought into thy sanctuary, and not to fear the enmity of the mighty of this world. We bless thy name that, as in

their own strength they could accomplish naught, they put their trust in Thee, their tower of defence, their trusty shield and weapon. And Thou didst not suffer them to be put to shame; Thou didst give them the victory over their enemies, and didst crown their work with thy blessing. Therefore we will sing of the mercies of the Lord forever; with our mouth will we make known thy faithfulness to all generations.

Thanks be to Thee, O Lord, that Thou hast ever since preserved unto thy Church this goodly heritage, that we have thy holy word preserved with us in its purity and its power, and that the holy Sacraments instituted by Christ are rightly administered amongst us. Thanks be to Thee, that we are permitted to worship the Father in spirit and in truth, unrestrained by human laws and unmolested by worldly might; that the way to thy mercy-seat is open unto all, through the blood of our only Mediator and Redeemer; and that there is no need of any other sacrifice or merit, any other expiation or atonement, in order to obtain peace with Thee, save only a living faith in Jesus Christ our Lord.

Most merciful God, preserve unto us evermore this blessing, that all generations to come may rejoice in it. Be Thou continually the Defender, the Protector, and the Saviour of thy Church.

Enlighten, sanctify, and bless it through thy holy word and Sacraments. Grant unto it grace rightly to value the privileges which Thou hast bestowed. Purify it from all offences, and graciously defend it from all schisms and divisions. Vouchsafe at all times to our congregations pious and faithful ministers, who shall preach thy word in its purity, and be pleased to accompany their preaching with the mighty influence of thy Spirit, that it may bring forth blessed fruit in the hearts and lives of thy people. Grant, O Lord, that we may dwell in thy regenerated Church as thy children, walk worthy of thy blessed gospel, and adorn its pure doctrines by a holy life. Help us to stand fast in the liberty wherewith Christ hath made us free, and suffer us not to become the slaves of error or of sin. Holiness becometh thine house, O Lord, forever; aid thy servants to walk according to thy will.

Have mercy, O God, upon all men. Bestow the blessings for which we praise Thee upon all who are still destitute of them. Restrain everywhere, the kingdom of darkness upon the earth, and cause the light of thy truth to shine in all the world. Turn the hearts of those who hate thy word, and forgive them, because they know not what they do. Visit with thy saving power all who suffer tribulation, oppression, and perse-

cution for conscience sake, and deliver them by thy mighty arm out of all their troubles. Enlighten and lead back those who have erred and strayed from thy truth, convince the doubting, strengthen the weak-hearted, and make all thy children meet for the eternal and blissful inheritance of the saints. May it please Thee to bless us and all men with knowledge and wisdom, with faith and love, with peace in life, and with hope in death. Lead us, we beseech Thee, through the darkness of time, into the light of eternity, and there present us faultless before the presence of thy glory with exceeding joy.

Now unto Thee, the Father, the Son, and the Holy Ghost, be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

For a Special Thanksgiving.

Almighty God! we adore Thee as the Father of lights, from whom cometh every good and perfect gift. We draw nigh to Thee as dependent, frail, and guilty creatures, who cannot exist without thy support, who cannot be happy without thy love. We acknowledge with joy that we are the work of thy hand; that all our outward advantages and enjoyments are the gifts of thy Providence; that all our consolation and peace flow

from thy grace. We bless Thee for all those satisfactions and comforts which have sustained and gladdened us in every stage of our pilgrimage. We praise Thee, that we are made but a little lower than the angels, and formed with capacities to know, to love, and to rejoice in Thee forever. We thank Thee for the mission of Thy beloved Son; for redemption through His blood; for the forgiveness of sins; for thy precious Gospel; for all the blessings of this life, and for the hope of glory. Glory be to Thee, that His doctrines perfectly enlighten the human mind; that His precepts clearly point out to us the path of duty; that His example incites and encourages our works of love; that His death speaks peace and joy to the upright believer; that His resurrection from the grave establishes our confidence in Him as our Divine Mediator and Redeemer; and that His ascension to glory enlivens our best and dearest hopes!

Accept, O God, we beseech Thee, the expressions of our thankfulness for these inestimable mercies.

We would bless Thee especially this day for thy gracious promise, that, while the earth remaineth, seed-time and harvest, summer and winter, day and night, shall not cease. The earth is thine, and thy blessing is upon it. Thou

sendest the springs into the valleys which run among the hills. Thou causest the grass to grow for all cattle, and herb for the use of man. Thou makest the furrows of the field soft with showers, and blessest the springing thereof, that there may be seed for the sower and bread for the eater. Thou dost clothe the pastures with flocks, and coverest the valleys with corn and wine. Thou makest the clouds to drop down fatness, and the hills to rejoice on every side. Thou crownest the year with thy goodness, and ten thousand mercies invite us to thy praise.

We thank Thee for our beloved country. Thou hast done great things for us, whereof we are glad. We have heard with our ears, our fathers have told us, what works Thou didst in their day, in the times of old. Thou hast given us a goodly land,—a land of brooks, and fountains, and valleys, and hills,—a land of wheat, and barley, and vines, and goodly trees,—a land where there is bread without slackness, whose stones are iron, and out of whose hills cometh brass, and silver, and gold,—a land in which Thou hast set up thy holy tabernacle and sent forth the light of thy Gospel,—a land which is the glory of all lands,—the home of freedom, of plenty, and of peace. For this we would praise Thee, and magnify thy name together.

We thank Thee, that even in our afflictions the hand of thy goodness has been with us, and that even the strokes of thy judgments have been directed and attempered with love. In all our sorrows and sickness, bereavements and misfortunes, Thou hast not left us comfortless, nor blotted us out of thy book. Thou hast provided a balm for every grief, and a blessed hope against all distresses.

But, whilst we bless Thee, Almighty God, for thy goodness and thy wonderful works, we are humbled by the thought of our ingratitude and unworthiness. We lament before Thee, that we have not duly hearkened to the voice of thy Word, nor been duly sensible of thy mercy and compassion. We have been guilty of many errors and transgressions, and negligent in the government of our hearts and the ordering of our lives. We have exposed ourselves to thy righteous displeasure, and would bow down before thy throne, imploring thy pardon. O God, have mercy upon the works of thy hand, and forgive and accept thy people, according to the covenant of thy grace in Jesus Christ our Lord.

[Other prayers.]

Look down with thy special favor upon these United States. Enable the President, and all

others in authority, to discharge the duties of their stations with wisdom and integrity, as men responsible to Thee. Counsel our counsellors, and teach our senators wisdom. Give them a spirit of understanding and might, a spirit of knowledge and the fear of the Lord. Remove not the speech of the trusty, nor take away the understanding of the aged; and let not prudence be hid from the eyes of those who govern. Send down upon all ministers and their congregations the needful spirit of thy grace, and give such efficacy to the word of truth and the means of grace that righteousness and peace may be our perpetual inheritance. Give to the people of this land to acknowledge Thee as the Governor of the nations, and to dwell together in unity and all godliness and honesty. Give to those that are young to remember their Creator in the days of their youth, and to be restrained from the ways of vanity and vice. Give to the aged whatever is demanded by their gathering infirmities, that they may still bring forth fruit in old age, to show that the Lord is faithful and true. Make their gray hairs a crown of honor, being found in the way of righteousness. Keep those that are rich from being hard-hearted, unthankful, uncharitable, and from trusting in uncertain riches, and make them rich in good works, ready to commu-

nicate, that they may lay up for themselves an abundant store in heaven. Make those that are poor in this world to be rich in faith and contented in the blessings of thy most precious grace. And may all learn to know Thee, whom to know aright is life eternal!

And, now, what shall we render unto the Lord for all his benefits towards us? How shall we utter the memory of thy great goodness? Open Thou our lips, and our mouths shall show forth thy praises; yea, we will sing unto Thee as long as we live.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Day of Humiliation and Prayer.

ALMIGHTY, eternal, and most merciful God, Father of our Lord Jesus Christ, who, together with the Son and the Holy Ghost livest and reignest from everlasting to everlasting; Thou hast said: Why will ye die in your sins, for I am merciful and will not keep mine anger forever, only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God. Trusting in this merciful assurance of thy word, we poor sinners come before thy divine Majesty, and confess and bewail the sins which

we have committed against Thee. Thou, O Lord, art holy, but we are unholy; Thou art righteous, but we are unrighteous, our sins are more than can be numbered; we have ofttimes despised thy holy commandments; we have not obeyed the voice of thy beloved Son; we have resisted the call of thy Holy Spirit; we have offended our neighbor; we have brought reproach upon thy holy gospel and Sacraments, and we have abused thy gifts. O Lord, we are not worthy to be called thy children; we have rendered ourselves deserving of the punishments due to the guilty. We would not rebel against thy divine Majesty, but we would humble ourselves under thy mighty hand and acknowledge thy justice. Have mercy upon us, we beseech Thee, even as Thou hast shown mercy unto every distressed and penitent soul from the foundation of the world. Our fathers trusted in Thee: they trusted and Thou didst deliver them; they cried unto Thee and were delivered. Most merciful God, look upon us with compassion, for Thou art our Shepherd, and we are the sheep of thy fold; Thou art our Father, and we are thy children. Thy dear Son, Jesus Christ, hath borne our iniquities and carried our sorrows. Have mercy upon us, O Lord of Hosts, for the sake of the bitter sufferings and death of thy dear Son.

Grant us true repentance, and give us grace always to live a godly life; increase and strengthen our feeble faith, that we may not be hearers of the word only, but doers of thy word, and so become the temples of the Holy Ghost forever. Shine into our hearts with thy divine light, that in these evil days we may have a cheerful spirit and be filled with heavenly joy. Suffer us not, like the children of this world, to fall into sinful security, and to become careless of the salvation of our souls, but incline our hearts to watch and pray. Defend us from disease, pestilence, and all other evils of body and soul. Bring to naught the wicked designs of ungodly men, who dishonor and blaspheme thy holy name, and grant us thy peace. Protect and bless our government, and graciously deliver our beloved country from every evil which we feel or fear. Bless thy whole Christian Church in all the world. And whenever it shall please Thee to call us out of this vale of sorrow, may thy grace preserve us, and the Comforter, the Holy Ghost cheer and support us in our last hour, and conduct us to the joys of everlasting life, where with angels and archangels, we shall praise and give thanks to Thee the Father, and the Son, and the Holy Ghost, world without end. Amen.

THE ACCOUNT OF OUR LORD'S SUFFERING AND DEATH.

¶ *To be read at the Holy Communion, during Lent, or in fitting portions, day by day, during the week next before Easter.*

First Portion.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

All this was done that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek, and sitting upon an ass and a colt, the foal of an ass.

And the disciples went, and did as Jesus commanded them.

And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.—*Matt.* 21 : 1–9.

These things understood not his disciples at the first: but when Jesus was glorified, then remem-

bered they that these things were written of him, and *that* they had done these things unto him.

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

For this cause the people also met him, for that they heard that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold the world is gone after him.—*John* 12 : 16–19.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city and wept over it.

Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.—*Luke* 19 : 39–44.

And when he was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus the prophet of Nazareth of Galilee.—*Matt.* 21 : 10, 11.

And there were certain Greeks among them that came up to worship at the feast:

The same came therefore to Philip, which was of

Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honor.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified *it*, and will glorify *it* again.

The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes.

Now is the judgment of this world; now shall the prince of this world be cast out.

And I, if I be lifted up from the earth, will draw all *men* unto me.

This he said, signifying what death he should die.

The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light,

lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.—*John* 12: 20–36.

And now the eventide was come, he went out unto Bethany with the twelve.—*Mark* 11 : 11.

Second Portion.

And on the morrow, when they were come from Bethany, he was hungry.

And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet.*

And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it.*

And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

And would not suffer that any man should carry *any* vessel through the temple.

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.—*Mark* 11: 12–17.

And the blind and the lame came to him in the temple; and he healed them.

And when the chief priests and scribes saw the

wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?—*Matt.* 21 : 14–16.

And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him.

And could not find what they might do: for all the people were very attentive to hear him.—*Luke* 19 : 47, 48.

And when even was come, he went out of the city.—*Mark* 11 : 19.

Third Portion.

And in the morning, as they passed by, they saw the fig tree dried up from the roots.

And Peter calling to remembrance saith unto him, Master, behold the fig tree which thou cursedst is withered away.

And Jesus answering saith unto them, Have faith in God.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

And when ye stand praying, forgive, if ye have

aught against any: that your Father also which is in heaven may forgive you your trespasses.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

And say unto him, By what authority dost thou these things? and who gave thee this authority to do these things?

And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

The baptism of John, was *it* from heaven, or of men? answer me.

And they reasoned with themselves, saying, If we say, From heaven; he will say, Why then did ye not believe him?

But if we shall say, Of men; they feared the people: for all *men* counted John that he was a prophet indeed.

And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.—*Mark* 11 : 20–33.

Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

Show me the tribute money. And they brought unto him a penny.

And he saith unto them, Whose *is* this image and superscription?

They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

When they had heard *these words*, they marvelled, and left him, and went their way.

The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother:

Likewise the second also, and the third, unto the seventh.

And last of all the woman died also.

Therefore in the resurrection whose wife shall she be of the seven? for they all had her?

Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.

And when the multitude heard *this*, they were astonished at his doctrine.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

Then one of them, *which was* a lawyer asked *him a question*, tempting him, and saying,

Master, which *is* the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second *is* like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

While the Pharisees were gathered together, Jesus asked them,

Saying, What think ye of Christ? Whose son is he? They say unto him, *The son* of David.

He saith unto them, How then doth David in spirit call him Lord, saying,

The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

If David then call him Lord, how is he his son?

And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.—*Matt.* 22: 15–46.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury:

For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.—*Mark* 12: 41–44.

And Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple.

And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all *these things* must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

All *these are* the beginning of sorrows.—*Matt.* 24: 1–8.

Take ye heed, watch and pray: for ye know not when the time is.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.

Lest coming suddenly he find you sleeping.

And what I say unto you I say unto all, Watch.—*Mark* 13: 33–37.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

Ye know that after two days *is the feast of* the passover, and the Son of man is betrayed to be crucified.—*Matt.* 26 : 1, 2.

Fourth Portion.

Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

And consulted that they might take Jesus by subtilty, and kill *him.*

But they said, Not on the feast *day*, lest there be an uproar among the people.

Now when Jesus was in Bethany, in the house of Simon the leper,

There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat.*

But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

For this ointment might have been sold for much, and given to the poor.

When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

For ye have the poor always with you; but me ye have not always.

For in that she hath poured this ointment on my body, she did *it* for my burial.

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Then one of the twelve, called Judas Iscariot, went unto the chief priests,

And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

And from that time he sought opportunity to betray him.—*Matt.* 26 : 3–16.

Fifth Portion.

Then came the day of unleavened bread, when the passover must be killed.

And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

And they said unto him, Where wilt thou that we prepare?

And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

And he shall show you a large upper room furnished: there make ready.

And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the twelve apostles with him.

And he said unto them, With desire I have desired to eat this passover with you before I suffer:

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

And there was also a strife among them, which of them should be accounted the greatest.

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat; but I am among you as he that serveth.

Ye are they which have continued with me in my temptations.

And I appoint unto you a kingdom, as my Father hath appointed unto me;

That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—*Luke* 22 : 7–18, 24–30.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him,)

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also *my* hands, and *my* head.

Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him: therefore said he, Ye are not all clean

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord: and ye say well: for *so* I am.

If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord: neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

I speak not of you all: I know whom I have chosen: but, that the Scriptures may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me.

Then the disciples looked one on another, doubting of whom he spake.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

He then lying on Jesus' breast saith unto him, Lord, who is it?

Jesus answered, He it is to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Now no man at the table knew for what intent he spake this unto him.

For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

He then having received the sop went immediately out: and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified and God is glorified in him.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Little children, yet a little while I am with you. You shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.

By this shall all *men* know that ye are my disciples, if ye have loved one another.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou

canst not follow me now: but thou shalt follow me afterwards.

Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. —*John* 13: 1–38.

And he said unto them, When I sent you without purse and scrip, and shoes, lacked ye any thing? And they said, Nothing.

Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment and buy one.

For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

And they said, Lord, behold here *are* two swords. And he said unto them, it is enough.—*Luke* 22: 35–38.

And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.—*Matt.* 26: 26–29.

And when they had sung an hymn, they went out into the Mount of Olives.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

But after I am risen again, I will go before you into Galilee.

Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

Jesus saith unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceedingly sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou *wilt*.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

Watch, and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

And forthwith he came to Jesus, and said, Hail, Master: and kissed him.

And Jesus said unto him, Friend wherefore art thou come? Then came they and laid hands on Jesus, and took him.

And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high-priest's, and smote off his ear.

Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

Thinkest though that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

But how then shall the Scriptures be fulfilled, that thus it must be?

In that same hour said Jesus to the multitude, Are ye come out, as against a thief, with swords

and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.—*Matt.* 26: 30–56.

And there followed him a certain young man, having a linen cloth cast about *his* naked *body:* and the young man laid hold on him:

And he left the linen cloth, and fled from them naked.—*Mark* 14: 51–52.

Then the band and the captain and officers of the Jews took Jesus, and bound him,

And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.

Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

The high priest then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Why askest thou me? ask them which heard me, what I have said unto them; behold they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?—*John* 18: 12–14, 19–23.

And Simon Peter followed Jesus, and *so did* another

disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Then saith the damsel that kept the door unto Peter, Art thou not also *one* of this man's disciples? He saith I am not.

And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them and warmed himself.

And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

Peter then denied again: and immediately the cock crew.—*John* 18: 15–18, 25–27.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

And Peter went out, and wept bitterly.—*Luke* 22: 61, 62.

And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.—*Matt.* 26 : 57.

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

What think ye? They answered and said, He is guilty of death.

Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

Saying, Prophesy unto us, thou Christ, Who is he that smote thee?—*Matt.* 26 : 59–68.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

Art thou the Christ? tell us. And he said unto them, if I tell you, ye will not believe:

And if I also ask *you,* ye will not answer me, nor let *me* go.

Hereafter shall the Son of man sit on the right hand of the power of God.

Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

And they said, What need we any further witness? for we ourselves have heard of his own mouth. —*Luke* 22 : 66–71.

And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.*

And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called, The field of blood, unto this day.

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

And gave them for the potter's field, as the Lord appointed me.—*Matt.* 27 : 2–10.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

Pilate then went out unto them, and said, What accusation bring ye against this man?

They answered and said unto him, If he were not a malefactor, we should not have delivered him up unto thee.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

Pilate answered, am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*—*John* 18 : 28–38.

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word; insomuch that the governor marvelled greatly.—*Matt.* 27 : 11–14.

Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

And they were the more fierce, saying, he stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee, he asked whether the man were a Galilean.

And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

Then he questioned with him in many words; but he answered him nothing.

And the chief priests and scribes stood and vehemently accused him.

And Herod with his men of war set him at naught, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people,

Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no

fault in this man touching those things whereof ye accuse him;

No, nor yet Herod: for I sent you to him: and, lo, nothing worthy of death is done unto him.

I will therefore chastise him, and release *him.*

(For of necessity he must release one unto them at the feast.)

And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

(Who for a certain sedition made in the city, and for murder, was cast into prison.)

Pilate therefore, willing to release Jesus, spake again to them.

But they cried, saying, Crucify *him*, crucify him.

And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

And Pilate gave sentence that it should be as they required.

And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.—*Luke* 23 : 4–25.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers.*

And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

And they spit upon him, and took the reed, and smote him on the head.—*Matt.* 27 : 27–30.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid;

And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the passover, and

about the sixth hour: and he saith unto the Jews, Behold your King!

But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priest answered, We have no king but Cæsar.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away. —*John* 19 : 4–16.

And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

And there followed him a great company of people, and of women, which also bewailed and lamented him.

But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For behold the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

For if they do these things in a green tree, what shall be done in the dry?

And there were also two other, malefactors, led with him to be put to death.

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.—*Luke* 23 : 26–33.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every

soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

They said therefore among themselves, let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.—*John* 19 : 23, 24.

And sitting down they watched him there;

And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Then were there two thieves crucified with him, one on the right hand, and another on the left.—*Matt.* 27 : 36–38.

And the scripture was fulfilled, which saith, And he was numbered with the transgressors.—*Mark* 15 : 28.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am King of the Jews.

Pilate answered, What I have written I have written.—*John* 19 : 20–22.

And they that passed by reviled him, wagging their heads,

And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests mocking *him*, with the scribes and elders, said,

He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.—*Matt.* 27 : 39–43.

And the soldiers also mocked him, coming to him, and offering him vinegar,

And saying, If thou be the king of the Jews, save thyself.—*Luke* 23 : 36, 37.

And one of the malefactors which were hanged railed on him, saying, If thou be the Christ, save thyself and us.

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.—*Luke* 23 : 39–43.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.—*John* 19 : 25–27.

Now from the sixth hour there was darkness over all the land unto the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

And the graves were opened; and many bodies of the saints which slept arose,

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.—*Matt.* 27 : 45–56.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was

an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

But when they came to Jesus, and saw that he was dead already, they brake not his legs:

But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

And again another scripture saith, They shall look on him whom they pierced.

And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight.*

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

There laid they Jesus therefore because of the Jews' preparation *day:* for the sepulchre was nigh at hand.—*John* 19 : 31–42.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.—*Luke* 23 : 55–56.

Seventh Portion.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Saying, Sir, we remember that the deceiver said, while he was yet alive, After three days I will rise again.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.—*Matt.* 27 : 62–66.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake, and became as dead *men*.—*Matt.* 28 : 2–4.

Eighth Portion.

And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning the first *day* of the

week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you.

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any *man;* for they were afraid.—*Mark* 16 : 1–8.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

Then went in also that other disciple, which came first to the sepulchre, and he saw and believed.

For as yet they knew not the scripture, that he must rise again from the dead.

Then the disciples went away again unto their own home.

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down *and looked* into the sepulchre,

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.—*John* 20 : 3–17.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.—*Matt.* 28 : 9, 10.

And *they* returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and *other women that were* with them, which told these things unto the apostles.

And their words seemed to them as idle tales, and they believed them not.—*Luke* 24 : 9–11.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

And if this come to the governor's ears, we will persuade him and secure you.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.—*Matt.* 28 : 11–15.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

And they talked together of all these things which had happened.

And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

But their eyes were holden that they should not know him.

And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

Yea, and certain women also of our company made us astonished, which were early at the sepulchre.

And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

Ought not Christ to have suffered these things, and to enter into his glory?

And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

But they constrained him, saying abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, Did not our heart

burn within us, while he talked with us by the way, and while he opened to us the scriptures?

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Saying, The Lord is risen indeed, and hath appeared to Simon.

And they told what things *were done* in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he showed them *his* hands and *his* feet.

And while they yet believed not for joy, and wondered, he said unto them, Have you here any meat?

And they gave him a piece of a broiled fish, and of an honeycomb.

And he took *it*, and did eat before them.

And he said unto them, These *are* the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Then opened he their understanding, that they might understand the scriptures,

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—*Luke* 24: 13–29.

Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

And Thomas answered and said unto him, My Lord and my God.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.—*John* 20: 21–29.

Peter, seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

Jesus saith unto him, If I will that he tarry till I come, what is *that* to thee? follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said unto him, He shall not die; but, If I will that he tarry till I come, what is *that* to thee?—*John* 21 : 21–23.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him; but some doubted.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.—*Matt.* 28 : 16–18.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—*Mark* 16 : 15–18.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.—*Matt.* 28 : 19–20.

To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them

forty days, and speaking of the things pertaining to the kingdom of God:

And being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, Ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath day's journey.—*Acts* 1 : 3–12.

And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following. Amen.—*Mark* 16 : 20.

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